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PREFACE.

THE introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phraseology, and they are traceable to three main causes: (1) the original French book, and *a fortiori* its Englisher, is quite inaccurate in its geography; (2) the Englisher followed a faulty manuscript; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a *correct* or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the *Quarterly Review*, April, 1917.

P. H.

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[PART FIRST:
THE HOLY LAND AND THE
NEAR EAST.]

Mandeville's Travels.

- ¹ **F**OR als mochiè as the lond bezonde the see þat is to
seye the holy lond þat men callen the lond of pro-
myssioun or of behestē passynge aȝ opere londes it is the
4 most worthi lond most excellent and lady & souereyn of aȝ
opere londes & is blessed & halewed of the precyous body
& blood of oure lord jhesu crist; jn the whiche land it
lykede him to take flesch & blood of the virgyne Marie to
8 envyrone þat holy lond with his blessedē feet; And þere
he wolde of his blessedness enombre him in the seyð
blessed & gloriouse virgine Marie & become man & worche
many myracles and preche and teche the feyth & the
12 lawe of crystene men vnto his children. And þere it
lykede him to suffre many repreuynges and scornes for
vs And he þat was kyng of heuene of eyr of erthe
of see & of aȝ thinges þat ben containyd in hem wolde
16 aȝ only be cleped kyng of þat lond whan he seyde:
REX SUM IUDEORUM: þat is to seyne: I am kyng of Jewes.
And þat lond he chees before aȝ oper londes as the beste
& most worthi lond & the most vertuouse lond of aȝ the
20 world. For it is the herte and the myddes of all the
world, Wyttenessynge the philosophere þat seyth thus:
VIRTUS RERUM IN MEDIO CONSISTIT that is to seyne: the
vertue of thinges is in the myddes. And in þat lond he
24 wolde lēde his lyf & suffre passioun & deth of jewes for vs
for to bye & to delyuere vs from peynes of helle And
from deth withouten ende, the whiche was ordeynd for vs
for ¹ the synne of oure formere fader Adam & for oure
28 owne synnes also. For as for himself he hadde non
euyȝ deserued for he thoughte neuere euyȝ ne did euyȝ.

Prologue.

[¹ fol. 2a]

Palestine
is the best of
countries;

there our
Lord lived
and died.

He called
Himself
King of the
Jews.

It is the
centre of the
world:

our redemp-
tion was
achieved
there.

[¹ fol. 2b]

It was thus
honoured
above all
lands
because it
lies in the
middle of
the earth.

The dearest
price was
offered there
for redeem-
ing
mankind.

How He
loved us
sinners!

Therefore
we may well
love and
praise the
Holy Land,
which was
given to us
as an
inheritance.

[1 fol. 3 a]

Let us strive
to conquer
it from the
unbelievers.

But the
lords are too
covetous

And he *pat* was kyng of glorie ⁊ of ioye myghte best in
that place suffre deth because he ches in *pat* lond rathere
þan in any othere pere to suffre his passioun ⁊ his deth.
For he *pat* wil pupplische ony thing to make it openly 4
known he wil make it to ben cryed ⁊ pronounced in the
myddel place of a town so *pat* the thing *pat* is proclaimed
⁊ pronounced may euenly strecche to aȝ parties. Right
so he *pat* was formyour of aȝ the world wolde suffre 8
for vs at ierusalem *pat* is the myddes of the world to
pat ende ⁊ entent *pat* his passioun ⁊ his deth *pat* was
pupplischt pere myghte ben knowne euenly to aȝ the
parties of the world. See now how dere he boughte man 12
pat he made after his owne ymage ⁊ how dere he aȝen-
bought vs for the grete loue *pat* he hadde to vs ⁊ we neuere
deserued it to him. For more precyous catell ne gretter
raunsoun ne myghte he put for vs þan his blessedde body 16
his precious blood ⁊ his holy lyf *pat* he thralled for vs ⁊
aȝ he offred for vs *pat* neuere did synne. Dere god, what
loue hadde he to vs his subiettes whan he *pat* neuere
trespased wolde for trespassours suffre deth! Right wel 20
aughte vs for to loue ⁊ worscipe to drede ⁊ serue such a
lord and to worschipe ⁊ preyse such an holy lond *pat*
brought forth such fruyt þorgh the whiche euery man is
saued but it be his owne defaute. Wel may *pat* lond be 24
called ¹delytable ⁊ a fructuose lond *pat* was bebledd ⁊
moysted with the precyouse blode of oure lord jhesu crist,
the whiche is the same lond *pat* oure lord behighte vs in
heritage. And in *pat* lond he wolde dye as seised for to 28
leve it to vs his children. Wherefore euery gode cristene
man *pat* is of powere ⁊ hath whereof scholde peynen him
with aȝ his strengthe for to conquere oure right heritage
⁊ chacen out aȝ the mysbeleeyunge men. For wee ben 32
clept cristene men after crist oure fader And ²zif wee be
right children of crist we oughte for to chalenge the
heritage *pat* oure fader lafte vs ⁊ do it out of hethene
menmes hondes. But now pryde couetyse ⁊ envye han so 36
enflawmed the hertes of lordes of the world *pat* þei are

- more besy for to disherite here neyghbores more þan for
 to chalenge or to conquere here right heritage before seyð.
 And the comōūn peple þat wolde putte here bodyes & here
 4 cateH for to conquere oure heritage þei may not don it
 withouten the lordes. For a semblee of peple withouten
 a cheunteyn or a chief lord is as a flok of scheep withouten
 a schepperde the which departeth & desparpleth & wyten
 8 neuer whider to go. But wolde god þat the temporel
 lordes & aH worldly lordes were at gode acord & with the
 comoun peple wolden taken this holy viage ouer the see
 þanne I trowe wel þat within a lityl tyme oure right
 12 heritage before seyð scholde be reconsyld & put in the
 hondes of the right heires of jhesu crist. And for als
 moche as it is longe tyme passed þat þer was no generall
 passage ne vyage ouer the see & many men desiren for to
 16 here ¹speke of the holy lond & han þere of gret solace &
 comforte, I John Maundevylle knyght aH be it I be not
 worthi þat was born in Englonde, in the town of seynt
 Albones & passed the see in the 3eer of oure lord jhesu
 20 crist. MiH ccc & xxij. in the day of seynt MicheH & hiderto
 haue ben longe tyme ouer the see & haue seyn & gon
 þorgh manye dyuerse londes & many prouynces & kyng-
 domes & jles And haue passed þorghout Turkye Ermonyne
 24 the lityH & the grete þorgh Tartarye Percyë Surrye Arabye
 Egypt the high & the lowe thorgh lybye Caldee & a gret
 partie of Ethiope þorgh Amazoyne Inde the lasse & the
 more a gret partie & thorgh out many othere jles þat ben
 28 abouten Inde where dwellen many dyuerse folk & of dyuerse
 maneres & lawes and of dyuerse schappes of men Of
 whiche londes & jles I schaff speke more pleyndly here after
 And I schaff devise 3ou sum partie of thinges þat þere ben
 32 whan tyme schaff ben after it may best come to my mynde.
 And specyally for hem þat wiH & are in purpos for to
 visite the holy citee of Ierusalem & the holy places þat are
 pereaboute. And I schaff tell the weye þat þei schuff
 36 holden thider For I haue often tymes passed & ryden þat
 way with gode companye of many lordes, god be thonked.

and envious,
 and the
 commoners
 want
 leaders

If all would
 only agree,
 we should
 soon regain
 our
 inheritance.

As it is
 some time
 since the last
 Crusade, I,
 John Maun-
 devylle, who
 have
 travelled far
 and wide,
 will tell you
 of some of
 the things
 that I have
 seen.

[fol. 3 b]

To intending
 pilgrims I
 will tell the
 way.

I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue.

For any mistakes in it I ask forgiveness.

[1 fol. 4 a]

And 3ee schuH vnderstonde þat I haue put this boke out of latyn in to frensch & translated it azen out of frensch in to Englyssch þat euery man of my nacioun may vnderstonde it. But lordes & knygh̃tes & othere noble & worthi men þat conne not latyn but lityH & han ben bezonde the see knowen & vnderstonden 3if I seye trouthe or non. And 3if I ¹err in deuisinge for forȝetynge or eH þat þei mowe redresse it & amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght turnen sone in to forȝetynge because þat mynde of man ne may not ben comprehended ne with holden for the freelte of mankynde.

12

Ch. I. TO TECHE 3OU THE WEYE OUT OF ENGLOND TO COSTANTYNOBLE.

Many ways lead to Jerusalem.

IN the name of god glorious & almyghty he þat wil passe ouer the see & come to londe after the contree þat he cometh fro manye of hem comen to on ende. But troweth not þat I wil telH 3ou al the townes & cytees & castelles þat men schuH go by for þan scholde I make to longe a tale But al only summe contrees & most princypal stedes þat men schuH gone þorgh to gon the righte way. First 3if a man come from the west syde of the world as Engelond Ireland Wales Skotland or Norweye he may 3if þat he wole go þorgh Almayne & þorgh the kyngdom of hungarye þat marcheth to the lond of Polayne & to the lond of Pannonye & so to Slesie. And the kyng of hungarie is a gret lord and a myghty & holdeth grete lordschippes & meche lond in his hond. For he holdeth the kyngdom of hungarie Solauonye & of Comanye a gret part & of Bulgarie þat men clepen the lond of Bougiers & of the reme of Roussye a gret partie where of he hath made a Duchee þat lasteth vnto the lond of Nilan & marcheth to Pruyssie. And men gon þorgh the lond of this lord þorgh a cytee þat is clept Cypron & by the casteH of Neiseburgh & be the euyH

One road leads from the West through the states of the King of Hungary, who is lord over Sclavonia, Cumania, Bulgaria and part of Russia.

32

town *pat* sytt toward the end of hungarye And *pe[re]* passe *men* the ryuer of Danubee. This ryuere of Danubee is ¹a full gret ryuer & it goth in to Almayne vnder the
 4 hilles of lombardye and it receyueth in to him .xl. *opere* ryueres And it renneth þorgh hungarie & þorgh Grece & þorgh Trachie & it entreth in to the see ⁽¹⁾toward the Est so rudely & so scharly *pat* the water of the see is fressch &
 8 holdeth his swetness .xx. myle *with*in the see. And *after* gon men to Belgraue & *entren* into the lond of Bourgres & *pere* passe *men* a brigge of ston *pat* is vpon the ryuer of Marrok & *men* passen þorgh the lond of Pyncemarcz &
 12 comen to Grece to the cytee of Nye and to the cytee of fynepape & *after* to the cytee of Dandrenoble & *after* to Constantynoble *pat* was wont to be clept Bezanon. And *pere* dwelleth comounly the emperour of Grece. And
 16 *pere* is the most fayr chirche & the most noble of all the world & it is of seynt Sophie. And before *pat* chirche is the ymage of Justynyan the emperour couered *with* gold. And he sytt vpon an hors ycrowned & and he was
 20 wont to holden a round appeit of gold in his hond but it is fallen out *pereof*. And *men* seyn *pere* *pat* it is a tokene *pat* the Emperour hath ylost a gret partie of his londes & of his lordschipes. For he was wont to *ben* emperour
 24 of Romanie & of Grece of all Asye the lesse & of the lond of Surrye of the lond of Judee, in the whiche is ierusalem & of the lond of Egypt of Percy of Arabye. But he hath lost all but Grece & *pat* lond he holt all
 28 only. And *men* wolden many tymes put the appuif into the ymages hond azen but it wil not holde it. This appuif betokeneth the lordschipe *pat* he hadde ouer all the ²world *pat* is round. And the tother hond he lifteth
 32 vp azenst the Est in tokene to manace the mysdoeres. This ymage stont vpon a pylere of marble at Costantynoble.

At Maleville, the Danube is crossed, which runs through Greece and Thrace into the sea.

[1 fol. 4 b]

At Belgrade, the land of the Bulgars is entered, then comes that of the *Pincenati*, Nish, Philipopolis, Adrianople, and finally Constantinople or Byzantium.

Before St. Sophia stands an equestrian statue of Justinian, from whose hand the apple has dropped.

The Eastern Empire is now shorn of all its dominions, except Greece.

[2 fol. 5 a]

(1) so C.

Ch. II OF THE CROSS AND THE CROUNE OF OURE
LORD JHESU CRIST.

The True
Cross, the
Tunica, the
sponge and
reed, and
one of the
nails are
there.

The cross in
Cyprus is
that of the
good thief.

The True
Cross was
made of
four kinds
of wood :
cypress for
the vertical
piece, palm
for the
horizontal,
cedar for the
foundation,
olive for the
inscription
over the
head.

[fol. 5 b]

Cedar is in-
corruptible.

Cypress is
aromatic.

Palm means
victory.

AT Costantynoble is the cros of oure lord Jhesu crist and
his cote *with*outen semes *þat* is clept TUNICA INCON-
SUTILIS & the spounge & the reed of the whiche the Jewes
3aue oure lord eyseþ & galle in the cros. And *þere* is on of 4
the nayles *þat* crist was naylled *with* on the cros. And *sum*
men trowen *þat* half the cros *þat* crist was don on be in
Cipres in an abbey of monkes *þat* men callen the hiþ of the
holy cros but it is not so. For *þat* cros *þat* is in Cypre is 8
the cros in the whiche Dysmas the gode theef was honged
onne. But aþ men knowen not *þat* & *þat* is euyþ ydon.
For for *profy*te of the offrynge *þei* seye *þat* it is the cros
of oure lord Jhesu cryst. And 3ee schuþ vnderstonde 12
þat the cros of oure lord was made of .iiij. manere of trees
as it is conteyned in this vers: IN CRUCE FIT PALMA
CEDRUS CYPRESSUS OLYUA. For that pece *þat* wente
vpriht fro the erthe to the heued was of cypresse & the 16
pece *þat* wente ouerthwart to the whiche his hondes
weren nayled to was of palme. And the stok that stode
*with*in the erthe in the whiche was made the morteyes
was of cedre And the table abouen his heued *þat* was 20
a fote & an half long on the whiche the tytle was writen
in Ebreu greu & latyn *þat* was of Olyue. And the Jewes
maden the cros of theise .iiij. manere of trees for *þei*
trowed *þat* oure lord Jhesu crist scholde han honged on the 24
cros als longe as the cros myghite laste & *þer*fore made *þei*
the foot of the cros of Cedre. For Cedre may not in erthe
ne in water rote & *þer*fore *þei* wolde *þat* it scholde haue
lasted longe. For *þei* trowed *þat* the body of crist scholde 28
haue stonken *þei* made *þat* pece *þat* went from the erthe
vpward of Cypres for it is wel smellynge so *þat* the smeþ
of his body scholde not greue men *þat* wente forby. And
the ouerthwart pece was of palme for in the olde testa- 32
ment it was ordeyned *þat* whan on was ouercomen he
scholde be crowned *with* palme. And for *þei* trowed *þat*

thei hadden the victorie of crist *Jhesus* þefore made þei
 the ouerthwart pece of palme. And the table of the tytle
 þei maden of olyue For olyue betokeneth pes, As the
 4 storye of Noe witnesseth whan þat the culuer broughte
 the braunche of Olyue þat betokend pes made betwene god
 t man. And so trowed the Jewes for to haue pes whan
 crist was ded For þei seyde þat he made discord t strif
 8 amonges hem. And 3ee schull vndirstonde þat oure lord
 was ynaylled on the cros lyggynge t þefore he suffred
 the more payne. And the cristenemen þat dwellen be-
 3ond the see in Grece seyn þat the tree of the cros þat
 12 wee callen cypress was of þat tree þat Adam ete the
 appuñt of t þat fynde þei writen. And þei seyn also þat
 here scripture seyth þat Adam was seek and seyde to his
 sone Seth þat he scholde go to the aungeñ þat kepte
 16 paradys þat he wolde senden hym oyle of mercy for to
 anoynte *with* his membres þat he myghte haue hele.
 And Seth wente but the aungeñ wolde not late him¹ come
 in but seyde to him þat he myght not haue of the oyle of
 20 mercy. but he toke him .iiij. greynes of the same tree
 þat his fader eet the appeñ offe t bad him als sone as his
 fader was ded þat he scholde putte þeise .iiij. greynes
 vnder his tonge t graue him so t so he dide. And of
 24 þeise .iiij. greynes sprong a tree as the aungel seyde þat
 it scholde [growe] t bere a fruyt porgh the whiche fruyt
 Adam scholde be saued. And whan Seth cam aȝen he
 fonde his fader nere ded and whan he was ded he did
 28 *with* the greynes as the aungeñ bad him of the whiche
 sprongen .iiij. trees of the whiche the cros was made þat
 bare gode fruyt t blessed, oure lord Ihesu crist porgh whom
 Adam t all þat comen of him scholde be saued t delyuered
 32 from drede of deth *with*outen ende, but it be here owne
 defeaute. This holy cros had the Jewes hydd in the erthe
 vnder a roche of the mownt of Caluarie t it lay þere .cc.
 3eer t more into the tyme [of] ⁽¹⁾ seynt Elyne þat was
 36 moder to Constantyn the Emperour of Rome. And sche

Olive is a
symbol of
peace.

The Eastern
Christians
say that the
Cross was
made of the
wood of the
Tree of
Knowledge.
When Adam
felt death
near, he
sent Seth to
Paradise for
oil of Mercy,

[1 fol. 6 a]

but he was
only allowed
three seeds
of the Tree.

He was
buried with
those seeds
under his
tongue;

from the
sprang the
three trees
that went to
the making
of the Cross.

For two
hundred
years the
True Cross
was hidden.
St. Helena,
King Coel's
daughter.

(1) þat, C.

was doughter of kyng Cool born in Colchestre *pat* was
 kyng of Engeland *pat* was clopt *panne* Brytayne the more
 the whiche the Emperour Constance wedded to his wif
 for her bewtee & gat vpon hire Constantyn *pat* was after 4
 Emperour of Rome & kyng of England. And *zee* schull
 vnderstonde *pat* the cros of oure lord was .viij. cubytes
 long And the ouerthwart piece was of lengthe .iiij.
 cubytes & an half And .o. *partie* of the crowne of oure 8
 lord wherwith he was crowned & on of the nayles & the
 spereheed & many *oper* relikes ben in Fraunce ¹in the
 kynges ChapeH And the crowne lyth in a vesseH of
 cristall richely dyght. For a kyng of Fraunce boughte 12
 peise relikes somtyme of the Jewes to whom the Emperour
 had leyde hem to wedde for a gret summe of syluer. And
 3if aH it be so *pat* men seyn *pat* this croune is of thornes,
zee schuH vnderstonde *pat* it was of jonkes of the see *pat* 16
 is to sey russches of the see *pat* prykken als scharpely as
 thornes. For I haue seen & beholden many tymes *pat* of
 parys & *pat* of Costantynoble for *pei* were bothe on made
 of russches of the see. But men han departed hem in 20
 .ij. *parties* of the whiche .o. *part* is at Parys & the *oper*
part is at Costantynoble. And I haue on of the *precyouse*
 thornes *pat* semeth liche a white thorn And *pat* was
 3ouen to me for gret specyaltee. For *pere* are many of 24
 hem broken & fallen in to the vesseH *pat* the croune lyth
 in. For *pei* breken for dryeness whan men meven hem to
 schewen hem to grete lordes *pat* comen thider. And *zee*
 schuH vnderstond *pat* oure lord lhesu in *pat* nyght *pat* 28
 he was taken he was ylad in to a gardyn & *pere* he was
 first examyned right scharply & *pere* the Jewes scorned him
 & maden him a crowne of the braunches of Albespyne *pat*
 is white thorn *pat* grew in *pat* same gardyn & setten it on 32
 his heued so faste & so sore *pat* the blood ran down be
 many places of his visage & of his necke & of his schuldres.
 And perfore hath the white thorn many vertues. For
 he *pat* bereth A braunche on him *pere*offe no thonder ne 36
 no maner of tempest may dere him ne in the hows *pat* it

Part of the
Crown of
Thorns is in
the Sainte
Chapelle, in
Paris.

[1 fol. 6 b]

This Crown
is made of
rushes of the
sea.

The other
part is in
Constanti-
noble.

Many thorns
are broken
off.

When our
Lord was
first taken,
He was
crowned
with white
thorns.

Therefore
white thorn
is a pro-
tection
against
thunder and
ghosts.

- is june may non euyH gost entre ne come vnto the place
 pat it is jnne. And ¹ in pat same gardyn seynt Peter denyed [1 fol. 7 a]
 oure lord thryes. Afterward was oure lord lad forth
 4 before the Bisschoppes t the maystres of the lawe in to
 anoper gardyn of Anne And pere also he was examyned
 repreued t scorned and crowned eft with a swete thorn pat
 men clepeth Barbarynes pat grew in pat gardyn t pat
 8 hath also manye vertues. And afterward he was lad
 into a gardyn of Cayphas t pere he was crowned with
 Eglentier And after he was lad into the chambre of
 Pylate t pere he was examynd t crowned. And the
 12 Jewes setten him in a chayere t cladde him in a mantell
 t pere made pei the crowne of jonkes of the see And pere
 pei kneled to him t skornede him seyenge: AVE REX
 JUDEORUM, pat is to seye: heyl kyng of Jewes. And of
 16 this crowne half is at Parys and the other half at Costan-
 tynoble. And this crowne had crist on his heued whan he
 was don vpon the cros t perefore ouglite men to worschipe
 it t holde it more worthi pan any of the othere. And the
 20 spere schaft hath the Emperour of Almayne but the
 heued is at Parys. And natheles the Emperour of
 Costantynoble seyth pat he hath the spere heed t I haue
 often tyme seen it but it is grottere pan pat at Parys.

In Annah's
garden He
was crowned
with sweet
thorn.

He was
twice
crowned
afterwards.

This is the
Crown now
divided
between
Paris and
Constanti-
nople, and
worn on the
Cross.
There is one
spearhead
in Paris and
another in
Constanti-
nople.

OF THE CYTEE OF COSTANTYNOBLE t OF THE FEITH OF GREKES. CH. III.

- 24 **A**T Costantynoble lyeth seynte Anne oure ladyes moder
 whom seynte Elyne leet brynge fro Ierusalem. And
 pere lyeth also the body of John Crisostom pat was Erche-
 bisschopp of Costantynoble. And pere lyth also seynt
 28 luke the Euuangelist for his bones weren brought from
 Bethanye where ² he was beryed t many opere relikes ben
 pere. And pere is the vessell of ston as it were of marbel
 pat men clepen Enydros pat oueremore droppeth water t
 32 lilloth himself euerich 3eer til pat it go ouer aboue with-
 outen pat that men take fro withjune. Costantynoble is

The shrines
of St. Anne,
St. John
Chrysostom,
and St. Luke
are in Con-
stantinople.

[2 fol. 7 b]

There is also
a marble
vessel for
ever dropping
water and
filling
itself.

Constanti-
nople is
triangular
and lies
on the
Hellespont.
a fuH fair cytee t a gode t a wel walled t it is .iiij. cornered.
And *pere* is an arm of the see hellespont and *sum men*
callen it the mouth of Costantynoble And *sum men*
callent it the brace of seynt George. And *pat* arm closeth 4

The ruins of
Troy are on
the sea-side.
the .ij. partes of the cytee. And vpward to the see vpon
pat water was wont to be the grete cytee of Troye in a
fuH fayr playn but *pat* cytee was destroyed by hem of
Grece t lytyll appereth *pereof* because it is so longe sith 8

The Isles of
Greece.
it was destroyed. Abouten Grece *pere* ben many Iles
As Calistre Calcas Critige Tesbria Mynea Flaxon Melo
Carpate t Lempne. And in this jle is the Mount Athos
pat passeth the cloudes. And *pere* ben manye dyuerse 12

In Lemnos
is Mount
Athos.
langages t many contreys *pat* ben obedyent to the
Emperour, *pat* is to seyne Turcople Pyncynard Comange
t manye othere as Tragye t Macedoigne of the whiche
Alisandre was kyng. In *pat* contree was Aristotle born 16

At Stagira
Aristotle
was born,
and there
annual cele-
brations
take place
near his
tomb.
in a cytee *pat* men clepen *Stragers* a lytil fro the cytee of
Trachye. And at *Stragers* lyth Aristotle t *pere* is an
awtier vpon his tounge And *pere* maken men grete festes
of hym euery 3eer as pough he were a seynt. And at his 20
awtier *pei* holden here grete conselles t here assembleez
And thei hopen *pat* pough inspiracioun of god t of him
pei schuH haue the better conseil. In this contree ben
right hygh^e ¹hilles toward the ende of Macedonye 24

[fol. 8 a]
And *pere* is a gret hiH *pat* men clepen Olympus *pat*
departeth Macedonye t Trachie And it is so high *pat* it
passeth the cloudes. And *pere* is ano^{per} hill *pat* is clept
Athos *pat* is so high *pat* the schadewe of hym recheth to 28
Lempne *pat* is an Ile and it is .lxxvj. myle betwene. And
abouen at the cop of *pat* hiH is the eyr so cleer *pat* men
may fynde no wynd *pere* And *perfore* may no best lyue
pere so is the eyr drye. // And *men* seye in this contrees 32
pat Philosophres some tyme wenten vpon theise hilles t
helden to here nose a sponge moysted with water for to
haue eyr for the eyr aboue was so drye. And abouen in the
dust t in the powder of þo hilles *pei* wroot lettres t figures 36
with hire fyngres t at the 3eres ende *pei* comen a3en t founden

Mount
Olympus
stands
between
Macedonia
and Thrace.
The shadow
of Mount
Athos
reaches
Lemnos;
the air on
its summit
is clear
and dry.
Philoso-
phers have
found that
the dust on
the summit
was undis-
turbed after
a year,
showing

- the same *lettres* & figures the whiche *pei* hadde writen the
 3er before *withouten* any defeaute. And *perfore* it semeth
 wel *pat* theise hilles passen the clowdes & ioynen to the
 4 pure *cyr*. At Costantynoble is the palays of the Emperour
 right fair & wel dyght And *pere* in is a fair place for
 justynges or for *oper* pleyes & desportes. And it is made
 with stages & hath degrees aboute *pat* every man may wel
 8 se & non greue *oper*. And vnder *peise* stages ben stables
 wel yvowted for the emperours hors & all the pñeres ben
 of marbeH. And within the chirche of seynt Sophie
 An Emperour somtyme wolde haue biryed the body of
 12 his fader whan he was ded & as *pei* maden the graue *pei*
 founden a body in the erthe & vpon the body lay a fyn
 plate of gold And *pere* on was writen in Ebru / greu / &
 latyn lettres *pat* seyden þus : I^hESUS CRISTUS NASCE¹ TUR
 16 DE VIRGINE MARIA & EGO CREDO IN EUM. *pat* is to
 seyne : Jhesu crist schaff be born of the virgyne Marie
 & I trowe in hym. And the date whan it was leyd in the
 erthe was .ij. Mit. 3er before oure lord was born And 3[it]
 20 is the plate of gold in the thresorye of the chirche. And
 men seyn *pat* it was herinogene the wise man. And 3if
 all it so be *pat* men of Grece ben cristene 3it *pei* varien
 from oure feith For *pei* seyn *pat* the holy gost may not
 24 come of the sone but all only of the fadir. And *pei* are
 not obedyent to the chirche of Rome ne to the pope And
pei seyn *pat* here Patriark hath as meche power ouer the
 see as the Pope hath on this syde the see. And *perfore*
 28 Pope John the .xxij. sende lettres to hem how cristene feith
 scholde ben all on & *pat* *pei* scholde ben obedyent to the
 Pope *pat* is goddes (¹) [*vicarie*] on erthe to whom god 3af his
 pleyen powere for to hynde & to assoille & *perfore* *pei* scholde
 32 ben obedyent to him. And *pei* senten azen dyuerse answers
 & amonges othere *pei* seyden þus : POTENCIAM TUAM SUM-
 MAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM
 TUAM SUMMAM TOLERARE NON POSSUMUS AUARICIAM TUAM
 36 SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUIA
 vacrie. C.

that no
clouds
reached so
high.

The amphi-
theatre at
Constanti-
nople.

In St.
Sophia was
found the
grave of
Herino-
genes, who
believed in
Christ two
thousand
years be-
fore the
Nativity.

[¹ fol. 8 b]

The Greek
Church, its
faith and
independ-
ence of the
Pope.

Pope
John XXII
bade the
Greeks
submit
to him.

They defied
and insulted
him.

DOMINUS NOBISCUM EST. þat is to seye: Wee trowe wel
þat thi power is gret vpon thi subgettes. Wee may not
suffre thin high pryde Wee ben not in purpos to fulfille
thi gret couetyse. lord be *with* þe for oure lord is *with* vs. 4
fare weH. And *oper* answeere myghite he not haue of *hem*.
And also þei make here sacrement of the awteer of therf
bred for oure lord made it of such bred whan he made his
mawndee. And on the scherethorsday make ¹þei here therf 8
bred in tokene of the mawndee + dryen it at the sonne
+ kepen it aH the 3eer + 3euen it to seke men in stede of
goddess body. And þei make but on vnxioun whan þei
cristene children And þei anoynte not the seke men. 12
And thei seye þat þere nys no purgatorie + þat soules
schuH not haue nouþer ioye ne payne tilH the day of
doom. And þei seye þat Forniciacioun is no synne dedly
but a thing þat is kyndely And þat men + wommen scholde 16
not wedde but ones And whoso weddeth oftere þan ones
here children ben bastardes + geten in synne And here
prestes also ben wedded. And þei sey also þat vsure is
no dedly synne. And þei sellen benefices of holy chirche 20
+ so don men in opere places, god amende it whan his
wille is, And þat is gret schlaundre. For now is Simonyc
kyng crowned in holy chirche, god amende it for his
mercy. And þei seyn þat in lentone men schaff not faste 24
ne synge masse but on the saterday + on the sonday.
And þei faste not on the saterday no tyme of the 3eer but
it be cristemass euen or Ester euen. And þei suffre not
the latynes to synge at here awteres + 3if thei don be ony 28
aventure anon þei wasschen the awteer *with* holy water.
And þei seyn þat þere scholde be but .o. masse seyð at ou
awtier vpon .o. day. And þei seye also þat oure lord ne
eet neuere mete but he made tokene of etyng. And also 32
þei seye þat wee synne dedly in schauynge oure berdes.
For the berd is tokene of a man + 3ifte of oure lord.
And þei seye þat wee synne dedly in etynge of bestes
þat weren forboden in the olde testament + of the 36
olde lawe as swyn hares + opere bestes ²þat chewen not

How the
Greeks pre-
pare the
bread for
the
Eucharist.
[1 fol. 9 a]

What
unctions
they use.

They deny
purgatory,

condone
carnal sin,
forbid
second
marriages.

Simony
prevails in
the East
as in the
West.

Their rules
for Lent
and for the
weekly
fasts.

They forbid
the Latins
to use their
altars.

They deny
that Jesus
use l food
for his body.
They condemn the
practice of
shaving,
and that of
eating the
flesh of
animals
forbidden
in the Old
Testament.
[2 fol. 9 b]

- here code. And *pei seyn pat wee synnen whan wee eten* Other variations between the Churches.
flessch on the dayes before Asschwednesday + of pat
pat wee eten flessch the wednesday + egges + chese vpon
 4 *the frydayes And pei acursen aH po pat abstynen hem*
to eten flesch the saterday. Also the Emperour of Cos- The Greek Emperor is the head of their Church.
tantynoble maketh the Patriark the Erchebysschoppes +
the Bisshoppes + zeucth the dignytees + the benefices
 8 *of chirches + depriueth hem pat ben worthy whan he*
fyndelh ony cause And so is he lord bothe temporeH +
spiritueH in his contree. And 3if 3ee wil wite of here The Greek alphabet.
.A.B.C. what lettres pei ben here 3ee may seen hem
 12 *with the names pat pei clepen hem pere amonges hem :*

[Only photographs can do justice to the various alphabets contained in Mandeville.]

OF SEYNT JOHN THE EUUANGELIST + OF
 YPOCRAS DOUGHTER TRANSFORMED FROM
 A WOMMAN TO A DRAGON.

Ch. IV.

- A**ND aH be it *pat peise thinges touchen not to .o. way* These variations of Church rules, though no part of an Itinerary, are yet curious to notice.
neuertheles pei touchen to pat pat I haue hight 3ou
to schewe 3ou a partie of custumes + maneres + dyuersitees
 16 *of contrees. And for this is the firste contree pat is dis-*
cordant in feyth + in beleue + varieth from oure feyth
on this half the see, perefere I haue sett it here, pat 3ee
may knowe the dyuersitee pat is betwene oure feyth +
 20 *theires. For many men han gret likyng to here speke*
of straunge thinges of dyuerse contreyes. ¹ Now retorne I [1 fol. 10a]
azen for to teche 3ou the way from Constantynoble to
Ierusalem. He pat wol porgH Turkye he goth toward
 24 *the cytee of Nike + passeth porgH the 3ate of Chieuetout*
+ aH weys men seen before hem the hilt of Chieuetout
pat is right high + it is a myle + an half from Nike.
And whoso wil go be watre be the brace of seynt George The land road.
 28 *+ by the see where seynt Nicholas lyeth + toward many*
oper places First men goth to an jle pat is clept Sylo.
In pat Ile groweth Mastyk on smale trees + out of hem
cometh gomme as it were of plombtrees or of cherietrees. The sea voyage.

Pathmos. And after gon men þorgh the Ile of Pathmos þ þere wrot
 seynt Joñ the Euuangelist the apocalips. And 3ee
 schuñ vnderstonde þat seynt Joñ was of age .xxxij. 3eer
 whan oure lord suffred his passioun And after his passioun 4
 he lyuede .lxvij. 3eer And in the .c. 3eer of his age he
 dyede. From Pathmos men gon vnto Ephesim a faire
 citee þ nygh to the see And þere dyede seynte Joñ þ
 was buryed behynde the high awtiere in a tounge. And 8
 þere is a fair chirche For cristene men weren wont to
 holden þat place alweys. And in the tombe of seynt Joñ
 is nought but Manna þat is clept Aungeles mete for his
 body was translated in to paradys. And Turkes holden 12
 now añ þat place þ the citee þ the chirche And añ Asie
 the lesse is ycleped Turkye. And 3ee schuñ vnderstonde
 þat seynt Joñ leet make his graue þere in his lyf þ leyd
 himself þereinne añ quyke And þefore somme men seyn 16
 þat he dyed nought, but þat he resteth þere til the day
 of doom. And forsothe þere is a gret merueyle for men
 may see þere the erthe of the tombe ¹apertly many tymes
 steren þ meuen as þere weren quykke thinges vnder. And 20
 from Ephesim men gon þorgh many Iles in the see vnto
 the cytee of Paterane where seynt Nicholas was born þ
 so to martha where he was chosen to ben Bisschopp þ
 þere groweth right g[o]de wyn þ strong And þat men 24
 callen wyn of martha. And from thens gon men to the
 Ile of Crete þat the Emperour 3af somtyme to Janeweys
 And þanne passen men þorgh the Iles of Colcos þ of
 lango of the whiche Iles ypocras was lord offe. And 28
 somme men seyn þat in the Ile of lango is 3it the daughter
 of ypocras in forme þ lykness of a gret dragoun þat is an
 hundred fadme of lengthe as men seyn, for I haue not seen
 hire. And þei of the Iles callen hire lady of the lond 32
 And sche lyeth in an olde castell in a cave þ scheweth
 twyes or thryes in the 3eer and sche doth non harm to
 no man but 3if men don hire harm. And sche was thus
 chaunged þ transformed from a fair damysele in to lyk- 36
 ness of a dragoun be a Goddess þat was clept Deane. And

St. John
lived a
hundred
years.

He died and
was buried
in Ephesus.

His grave
contains
mannah, for
his body is
in Paradise.

The Turkes
hold Asia
Minor.

St. John lay
down in his
grave alive.
Some be-
lieve he is
not dead.

The soil of
his grave
moves as if
a live thing
stirred
below.

Patern, the
birthplace of
St. Nicholas.

[1 fol. 10 b]

Crete has
been
granted to
the Genoese.

Hippo-
crates'
daughter
has been
transformed
into a
dragon by
Diana.

- men seyn þat sche schal so endure in þat forme of a
 dragoun vnto tyme þat a knyght come þat is so hardy þat
 dar come to hire ⁊ kisse hire on þe mouth and þan schall
 4 sche turne azen to hire owne kynde ⁊ ben a womman azen
 but after þat sche schaff not lyuen longe. And it is not
 longe sithen þat a knyght of the [hospital of] Rodes þat
 was hardy ⁊ doughty in armes seyde þat he wolde kyssen
 8 hire. And whan he was vpon his coursere ⁊ wente to
 the casteH ⁊ entred in to the cave the dragoun lifte vp
 hire hed azenst him And whan the knyght saugh hire in
 þat forme so hidous ⁊ so horrible he fleygh away ⁊ the
 12 dragoun bare the knyght vpon a roche mawgree his hede
 And from þat roche sche caste him in to the see ⁊ so was
 lost bothe hors ⁊ man. And also a zonge man þat wiste
 not of the dragoun wente out of a schipp ⁊ wente þorgh
 16 the Ile til þat he come to the castell ⁊ cam in to the
 cave and wente so longe til þat he fond a chambre ⁊ pere
 he saugh a damysele þat kembed hire hede ⁊ lokede in
 a myrour. And sche hadde meche tresoure abouten hire
 20 ⁊ he trowede þat sche hadde ben a comoun womman þat
 dwelled pere to resceyue men to folye. And he abode tiH
 the damysele saugh [t]he schadewe of him in the myrour.
 And sche turned hire toward him ⁊ asked hym what he
 24 wolde And he seyde he wolde ben hire lemman or para-
 mour and sche asked him zif þat he were a knyght ⁊ he
 seyde nay. And þan sche seyde þat he myghte not ben
 hire lemman But sche bad him gon azen vnto his felowes
 28 ⁊ [let] make him knyght ⁊ come azen vpon the morwe
 ⁊ sche scholde come out of the cave before him ⁊ þanne
 come and kysse hire on the mowth. ⁊ haue no drede, for
 I schaff þe no maner harm all be it þat þou see me
 32 in lykeness of a dragoun For þough þou se me hidouse
 ⁊ horrible to loken onne I do þe to wytene þat it is
 made be enchauntement. For withouten doute I am non
 oper þan þou seest now, a womman, ¹ And þefore drede
 36 þe nought. And zif þou kisse me þou schalt haue aH
 this tresoure ⁊ be my lord ⁊ lord also of all þat Ile. And

She can
only be
reconverted
into a
woman if a
knight dares
kiss her.

A bold
knight of
Rhodes
would try
the adven-
ture,
[fol 11 a]

but he fled
in terror
and she cast
him into
the sea.

Another
young man
came upon
the damsel
in her fair
natural
shape, and
asked for
her love.

She replied
that he
must be
knighted
first and he
might then
gain herself,
her treasure
and her
island.

But he must
not be afraid
of her
dragon's
shape.

[1 fol. 11 b]

When he
had been
knighted, he
came back,
but fled in
terror at her
sight.

She cried
with sorrow,
and he soon
died. Since
then, no
knight can
see her and
live.

She may yet
be freed by
a kiss.

Rhodes
belongs to
the Hospi-
talers.
The Colos-
sians of
Paul's
epistle were
the people
of Rhodes.

he departed fro hire t wente to his felowes to schippe t
leet make him knyght t cam azen vpon the morwe for
to kysse this damysele. And whan he saugh hire comen
out of the cave in forme of a dragoun so hidouse t so 4
horrible he hadde so gret drede þat he fleygh azen to the
schipp t sche folewed him. And whan sche sawgh þat he
turned not azen sche began to crye as a thing þat hadde
meche sorwe And þanne sche turned azen in to hire cave 8
And anon the knyght dyede t sithen hiderwardes myghte
no knyght se hire but þat he dyede anon. But whan a
knyght cometh þat is so hardy to kisse hire he schall not
dye, but he schall turne the damysele in to hire right 12
forme t kyndely schapp t he schal be lord of all the
contreyes t Iles aboueseyd. And from þens men comen
to the Ile of Rodes the whiche Ile hospitaleres holden t
gouernen And þat token þei sumtyme from the Emperour 16
And it was wont to be clept Collos t so calle it the Turkes
zit And seynt Poul in his epistles writeth to hem of þat
Ile Ad COLLOCENSES. This Ile is nygh .viij^c. myle long
from Constantynoble. 20

Ch. v. [OF DIVERSITIES IN CYPRUS; OF THE ROAD
FROM CYPRUS TO JERUSALEM, AND OF THE
MARVELS OF THE FOSS FULL OF SAND.]

The wines
of Cyprus.

In Satalia
was a lover
who desec-
rated the
grave of a
dead lady.

[1 fol. 12 a]

AND from this Ile of Rodes men gon to Cipre where
beth many [wynes] ⁽¹⁾ þat first ben rede t after .o.
3ere þei becomen white And peise wynes þat ben most white
ben ⁽²⁾ most clere t best of smeH. And men passen be þat 24
way be a place þat was wont to ben a gret cytee t a gret
lond t the cytee was clept Cathaillye, the whiche cytee
1 t lond was lost þorgh folye of a 3onge man. For he had
a fayr damysele þat he loued wel to his paramour t sche 28
dyed sodeynly t was don in a tombe of marble t for the
grete lust þat he had to hire he wente in the nyght vnto
hire tombe t opened it t went in t lay be hire t wente

(1) wynes, C.

(2) repeated in C.

his wey. And whan it cam to the ende of .ix. monethes
 pere com a voys to him t seyde: Go to the tombe of *pat*
womman t open it t behold what *pou* hast begoten on
 4 hire t 3if *pou* lette to go *pou* schalt haue a gret harm.
 And he 3ede t opened the tombe t pere fleygh out an
 Eddere right hidous to see, the whiche als swythe fleigh
 aboute the cytee t the contree t sone after the cytee sank
 8 down t pere ben manye perilouse passages with outen
 fayle. From Rodes to Cypre ben .v. myle t more, But
 men may gon to Cypre t come not at Rodes. Cypre is
 right a gode Ile and a fair t a gret and it hath .iiij.
 12 princypaH cytees within him And pere is an Erchebysshopp
 at Nichosie t .iiij. othere bysschoppes in *pat* lond. And
 at Famagost is on of the princypall hauenes of the see,
pat is in the world And pere arryuen cristene men t
 16 sarazynes t men of aH nacyons. In Cipre is the hiH of
 the holy cros t pere is an abbeye of monkes blake And
 pere is the cros of Dismas the gode theef as I haue seyd
 before, And summe men trowen *pat* pere is half the cross
 20 of oure lord but it is not so and *pei* don euyH *pat* make
 men to beleue so. In Cipre lyth seynt zenomyne of
 whom men of *pat* contree maken gret solempnytee. And
 in the castell of amoure lyth the body of seynt Hyllarie
 24 t men kepen it right¹ worschipfully. And besyde Famagost
 was seynt Barnabee the Apostle born. In Cipre men
 huntten with Papyouns *pat* ben lyche lyberdes t *pei*
 taken wylde bestes right well and *pei* ben somdeH more
 28 pan lyouns t *pei* taken more scharpelych the bestes t
 more delyuerly pan don houndes. In Cipre is the manere
 of lordes t all opere men aH to eten on the erthe, for *pei*
 make dyches in the erthe aH aboute in the halle depe to
 32 the knee t *pei* do pause hem And whan *pei* wil ete *pei*
 gon pere in t sytten pere. And the skyH is for *pei* may
 be the more fressch for *pat* lond is meche more hottere
 pan it is here. And at grete festes t for straungeres *pei*
 36 setten formes t tables as men don in this contree, but *pei*
 had leuer sytten in the erthe. From Cypre men gon to

An adder
 rose from
 the grave,
 and the city
 sank down

In Cyprus
 is the busy
 harbour of
 Famagosta.

In Cyprus
 are the cross
 of the good
 thief,

and the
 shrines of
 St. Zeno-
 myne and
 St. Hilary.

[¹ fol. 12 b]

Hunting
 leopards are
 used there.

Meals are
 taken in
 sunk ditches
 in which it
 is cool.

Tyre is the
first port on
the passage
to Jeru-
salem

Scriptural
associations
of Tyre.

[1 fol. 13 a]

Sarphen
or Sarepta.

Sydon, the
home of
Dido.

Beyrouth.

Jaffa.

the lond of Jerusalem be the see and in a day & in a
nyght he þat hath gode wynd may come to the hauene
of Thire þat now is clept Surrye. There was somtyme a
gret cytee & a gode of crystenemen but sarazins han 4
destroyed it a gret partye And þei kepe þat haue right
weH for drede of cristene men. Men myghte go more
right to þat hauene & come not in Cypre But þei gon
gladly to Cipre to reste hem on the lond or eH to byggen 8
thinges þat þei haue nede to here lyuynges. On the see
syde men may fynde many rubyes. And þere is the welle
of the whiche holy writt speketh offe & seyth: FONS
ORTORUM & PUTEUS AQUARUM VIUENCIUM, þat is to seye: 12
the welle of gardyns & the dych of lyuynges watres. In
this cytee of Thire seyde the womman to oure lord:
BEATUS VENTER QUI TE PORTAUIT & VBERA QUE SUCCISTI,
þat is to seye: Blessed be the body þat þe baar & the 16
pappes þat þou sowkedest. And þere oure lord forȝaf¹ the
womman of Chananee hire synnes And before Tyre was
wont to be the ston on the whiche oure lord sat &
prechede & on þat ston was founded the chirche of seynt 20
sanyour. And .viij. myle from Tyre toward the Est vpon
the see is the cytee of Sarphen in sarept of sydonyens
And þere was wont for to dwelle helye the prophete &
þere reysed he Jonas the wydwes sone from deth to lyf. 24
And .v. myle fro sarphen is the cytee of Sydon of the
whiche citee Dydo was lady þat was Eneas wif after the
destruction of Troye & þat founded the cytee of Cartage
in Affrik & now is cleped Sydon Sayete. And in the 28
cytee of Tyre regned Agenore the fader of Dydo. And
.xvj. myles from Sydon is Beruth And fro Beruth to
Sardenare is .iiij. iourneyes And from Sardenar is .v. myle
to Damask. And whoso wil go longe[r] tyme on the see 32
& come nerre to Jerusalem he schal go fro Cipre be see to
the port Jaff For þat is the nexte hauene to Jerusalem.
And the town is called Jaff for on of the sones of Noe
þat highȝte Japhet founded it & now it is clept Joppe. 36
And ȝee schuH vnderstonde þat it is on of the oldest

Glass made
from metal

trouble And ȝif any man do pere jnne ony maner metaH
it turneth anon to glass. And the glass pat is made of
pat graueH ȝif it be don aȝen in to the graueH it turneth
anon in to graueH as it was first And perfore somme men 4

Gaza.

Akoun aboue seyð gon men forth .iiij. iournees to the citee
of Palestyne pat was of the Philistynes pat now is clept
'Gaza pat is a gay cytee t a riche t it is right fayr t fuH 8
of folk t it is a lytill fro the see. And from this cytee

Samson
Delliah, and
the Philis-
tines.

brought Sampson the stronge the ȝates vpon an high lond
whan he was taken in pat cytee And pere he slowgh in a
paleys the kyng t hymself t gret nombre of the beste of 12
the Philistienes the whiche had put out his eyen t
schauen his hed t enprisound him he tresoun of Dalida
his paramour, And perefore he made falle vpon hem a
gret halle whan þei were at mete. And from þens gon 16

Land
journey to
Jerusalem.

men to the cytee of Cesaire t so to the casteH of
Pylgrymes t so to Ascolonge t þan to Jaff t so to
Jerusalem. And whoso wil go be londe porgh the lond
of Babyloyne where the sowdan dwelleth comonly he 20

To reach
Cairo and
obtain the
sultan's
licence for a
pilgrimage
to Sinai, one
should pass
the desert

moste gete grace of him t leue to go more sikerly porgh
þo londes t contrees And for to go to the mount of synay
before pat men gon to Jerusalem t þanne turne aȝen to
Jerusalem he scha go fro Gaza to the casteH of Daire. 24

[1 fol. 14 b]

And after pat men comen out of Surrye t entren in to
wylderness t pere the weye is fuH¹ sondy. And pat
wylderness t desert lasteth .viiij. iourneyes but aH weys
men fynden gode jnnes t aH pat hem nedeth of vytaylle, 28

Egypt.

And men clepen pat wylderness Achellek. And whan a
man cometh out of pat desert he entreth in to Egypt pat
me clepen Egipt Canopat And after oper langage men
clepen it Morsyn. And pere first men fynden a gode 32
toun pat is clept Beleth t it is at the ende of the
kyngdom of Halappee t from þens men gon to Babyloyne
t to Cayre

OF MANYE NAMES OF SOUDANS, + OF THE TOUR OF BABILOYNÆ. Ch. vi.

- A**T Babyloyne pere is a faire chirche of oure lady where she dwelled .vij. ȝeer whan sche fleygh out of the lond of Judee for drede of kyng heroud. And pere
 4 lyth the body of seynt Barbre the virgine + martyr And pere duelled Joseph whan he was sold of his bretheren. And pere made Nabugodonozor the kyng putte .iiij. children in to the forneys of fuyr for þei weren in the right trouthe
 8 of beleue The whiche children men cleped Ananya Azaria Mizaell as the psalm of *Benedicite* seith But Nabugodonozor cleped hem oþerwise Sydrak Misak + Abdenago þat is to seye god glorious, god victorious +
 12 god ouer all thinges + remes and þat was for the myracle þat he saugh goddes sone go with the children þorgh the fuyre, as he seyde. pere duelleth the Soudan in his Calahelyk for pere is comounly his see in a fayr
 16 casteH strong + gret + wel sett vpon a roche. In þat casteH dueHe aH way to kepe it + for to serue the sowdan mo þan .viij. persones þat ^{mi} taken aH here necessities of the sowdanes court. I oughte right wel to knowen it for
 20 I duelled with him as soudyour in his werres a gret while, aȝen the Bedoynes And he wolde haue maryed me fuH highly to a gret Princes doughter ȝif I wolde han forsaken my lawe + my beleue. But I thanke god I had
 24 no wiH to don it for nothing þat he behighte me. And ȝee schuH vnderstonde þat the soudan is lord of .v. kyngdomes þat he hath conquered + apropred to him be strengthe And þeise ben the names: The kyngdom of
 28 Canapak þat is Egipt + the kyngdom of Jerusalem where þat Dauid + Salomon were kynges And the kyngdom of Surrye of the whiche the cytee of Damasc was chief And the kyngdom of Alappee in the lond of Math + the
 32 kyngdom of Arabye þat was to on of the .iiij. kynges þat

Cairo,
church of
the Virgin,shrine of St.
Barbara.The Three
Holy
Children.The soudan's
castle.Its guard.
[1 fol. 15 a]I refused to
marry a
Princess.The soudan's
five
kingdoms :Egypt, Jeru-
salem, Syria,Aleppo,
Arabia.

- made offryng to oure lord whan he was born. And many *opere* londes he holdeth in his hond. And *pere* with aH he holdeth Calyffes, pat is a full gret thing in here langage And it is als meche to seye as kyng. 4
- And *pere* were wont to *ben* .v. soudans but now *pere* is nomo but he of Egypt. And the firste soudan was Zarocon pat was of Mede + was fader to Sahaladyn pat toke the Califfes of Egypt + slough him + was made soudan be 8
- strengthe. After pat was soudan Sahaladyn in whoos tyme the kyng of Englund Richard the firste [was *pere*] with manye *opere* pat kepten the passage pat Sahaladyn ne myghte not passen. After Sahaladyn regned his sone 12
- Boradyn And after him his nevewe. After pat the Comaynz ¹ pat weren in *seruage* in Egypt felten hemse[lf] pat bei weren of gret power bei chesen hem a Soudan amonges hem the whiche made him to *ben* cleped Melechisalan. 16
- And in his tyme entred into the contree of the kynges of France seynt Lowyys + faught with him + [he] toke him + enprisound him. And this was slayn of his owne seruantes And after bei chosen an other to be soudan 20
- pat bei cleped Tympieman And he let delyueren seynt lowys out of prisoun for *certeyn* raunsoun. And after on of theise Comaynz regned pat highte Cachas + slough Turqueman for to be soudan + made him *ben* cleped 24
- Melechemes. And after anoper pat hadde to name Bendochedare pat slough Melechemes for to be Soudan + cleped him self Melechdare. In his tyme entred the gode kyng Edward of Englund in Syrye + dide gret harm to 28
- the Sarrazines. And after was this soudan enpoysound at Damasce And his sone thoughte to regnen after him be heritage + made him to *ben* clept Meleschsach. But another pat had to name Elphy chaced him out of the 32
- contree + made him soudan. This man toke the cytee of Tripollee + destroyede manye of the cristene men the 36
- 36er of grace .Miii cc iiij score + ix. And after was he enprisound of another pat wolde be Soudan but he was

anon slayn. After þat was the sone of Elphy chosen to
ben Soudan & cleped him Mellethasseraf & he tok the 11.
citee of Akoun & chaced out the cristene men & this was
4 also enpoysond. And þan was his brother ymade Soudan
& was cleped Melechnasser And after on þat was clept 12.
Guytoga toke him & put him in prisoun in the casteH of 13.
¹ MountryuaH & made him Soudan be strengthe & cleped [¹ fol. 16 a]
8 him MelechcadeH & he was [a] (¹) Tartaryne. But the
Comaynz chaced him out of þe contree & diden hym
meche sorwe And maden on of hem self soudan þat
hadde to name lachyn & he made him to ben clept 14.
12 Melechmanser the whiche on a day pleyed at the chess
& his sword lay besyde him & so befeH þat on wratthel
him & with his owne propre sword he was slayn. And
after þat þei weren at gret discord for to make a soudan
16 And fynally þei accordeden to Melechnasser þat Guytoga
had put in prisoun at MountrivaH And this regnede
longe & gouerned wisely so þat his eldest sone was chosen
after him Melechmader the whiche his brothér leet sle 15.
20 priuily for to haue the lordschipe & made him to ben
clept Melechmadabron & he was Soudan whan I departed 16.
fro þo contrees. And wyle ȝee wel þat the Soudan may
lede out of Egipt mo þan .xx. MiH. men of armes And out
24 of Surrye & out of Turkye & out of oþer contrees þat he
holt he may arrere mo þan .l. MiH. and aH þo ben at his
wages And þei ben aH weys at him withouten the folk of
his contree þat is withouten nombre. And euerych of hem
28 hath be ȝere the mountance of .vj. score. floreyne But it
behoueth þat euery of hem holde .iiij. hors & a cameyll.
And be the cytees & be townes ben amyralles þat han
the gouernance of the peple, On hath to gouerne .iiij. His
32 & anoper hath to gouerne .v. anoper mo & anoper wel Emirs, or
mo And als many taketh the AmyraH be him allone as Governors.
aH the oþer ²souldyours han vnder hym And perfore [² fol. 16 b]
whan the Soudan wiH auance ony worthi knyght he
36 maketh him a amiraH. And whan it is ony derthe the

His four
wives.

kyghtes ben right pore & panne þei sellen bothe here
hors & here harneys. And the Soudan hath .iiij. wyfes on
cristene & .iiij. sarazines of the whiche on dwelleth at Ieru-
salem & anoþer at Damasce & anoþer at Ascolon And 4
whan hem lyst þei remewen to oþer cytees And whan
the Soudane wiþ he may go to visite hem whan him list.

His con-
cubines.

And he hath as many paramours as him lyketh. For he
maketh to come before him the fairest & the nobleste of 8
birthe & the gentylleste damyseles of his contree And he
maketh hem to ben kept & serued full honourably And
whan he wole haue on to lye with him he maketh hem aþ
to come before him And he beholdeth in aþ which of 12
hem is most to his plesance & to hire anon he sendeth
or casteth a ryng fro his fynger And panne anon sche
scharf ben bathed & richely atyred & anoynted with delicat
thinges of swete smell & þan lad to the Soudanes chambre, 16
and þus he doth als often as him list whan he will haue
onye of hem. And before the soudan cometh no strangier
but ȝif he be clothed in cloth of gold or of tartarie or of
camaka in the Sarazines guyse & as the sarazins vsen. And 20
it behoueth þat anon at the firste sight þat men see the

How
strangers
are receiued
in audience.

[1 fol. 17 a]

Soudan be it in windowe or in what place elles ¹ þat men
knele to him & kysse the erthe For þat is the manere to
do reuerence to the soudaun of hem þat speken with him. 24
And whan þat messangeres of straunge contrees comen
before him the meynee of the Soudan, Whan the
strangeres speken to hym, þei ben aboute the souldan
with swerdes drawn & gysarmes & axes, here armes lift 28
vp in high with þo wepenes for to smyte vpon hem ȝif
þei seye ony woord þat is displeasance to the soudan.

No visitor is
dismissed
without
some favour.

And also no straungere cometh before him but þat he
maketh him sum promys & graunt of þat the soudan 32
asketh resonably besoe it be not aȝenst his lawe. And
so don oþere Prynces bezonden For þei seyn þat noman
scharf come before no Prynce but þat the souldan is better
And scharf be more gladdere in departynge from his 36
presence panne he was at the comynge before hym. And

vnderstondeth þat that Babyloyne þat I haue spoken offe
 where þat the Soudan duelleth is not þat gret Babyloyne
 where the dyuersitee of langages was first made for
 4 vengeance by the myracle of god whan the grete tour of
 Babel was begonnen to ben made of the whiche the walles
 weren .lxiiij. furlonges of heichte. þat is in the grete
 desertes of Arabye vpon the weye as men gon toward the
 8 kyngdom of Caldee. But it is full longe sith þat ony
 man durste neyghe to the tour for it is all desert + full of
 dragouns + grete serpentes + full of dyuerse venymouse
 bestes all abouten. þat tour with the cytee was of .xxv.
 12 myle in cyrcuyt of the walles As þei of the contree seyn¹
 + as men may demen by estimacioun after þat men tellen
 of the contree. And þough it be clept the tour of Babi-
 loyne ȝit natheles þere were ordeyned withinne many
 16 mansiouns and many gret dwellynge places in lengthe +
 brede And þat tour conteyned gret contree in circuyt, for
 the tour allone conteyned .x. myle square. þat tour
 founded kyng Nembroth þat was kyng of þat contree +
 20 he was the firste kyng of the world And he leet make an
 ymage in the lykness of his fader + constreyned all his
 subgettes for to worschipe it. And anon begonnen othere
 lordes to do the same And so begonnen the ydoles + the
 24 symulacres first. The town + the cytee weren full wel
 sett in a fair contree + a playn þat men clepen the contree
 of Samar of the whiche the walles of the cytee weren .cc.
 cubytes in heichte + .l. cubytes of depnes. And the
 28 Ryuere of Eufrate ran þorgh out the cytee + aboute the
 tour also. But Cirus the kyng of Perse toke from hem
 the ryuere + destroyed all the cytee and the tour also.
 For he departed þat Ryuere in .ccc. + .lx. smale ryueres
 32 he cause þat he had sworn þat he scholde putte the ryuere
 in such poynt þat a womman myghte wel passe þere with
 outen castynge of of hire clothes for als moche as he hadde
 lost many worthi men þat troweden to passen þat ryuere
 36 he swymmynge. And from Babyloyne where the soudan
 dwelleth to go right betwene the Oryent + the Septem-

Cairo, or
 Babylon the
 Less, dis-
 tinguished
 from Baby-
 lon the
 Great, where
 the Tower
 of Babel was
 built.

Extent of
 the Tower
 and the city
 around it.
 [f. fol. 17 b]

Nimrod
 introduced
 idolatry.

King Cyrus
 avenged
 himself
 on the
 Euphrates
 by dividing
 it into
 brooks.

Babylon the
Great is in
Persia, far
from Baby-
lon the Less.

[1 fol. 18 a]

Power and
greatness
of the
Great Chan.

Mahomet's
shrine is in
Methon in
Arabia.

The desert
is barren
from lack of
water only.

Extent of
Arabia.

[2 fol. 18 b]

Carthage,
Dido and
Eneas.

Haran,

tryon toward the grete Babyloyne is xl. iourneyes to
passen be desert. But it is not the grete Babiloyne in
the lond t in the powere of the seyde Soudan but it is in
the power and the lordschipe of Persye. ¹ But he holdeth 4
it of the grete Chane *pat* is the grettteste Emperour t the
most souereyn lord of aH the parties bezonde t he is lord
of the iles of Cathay t of manye opere iles t of a gret
partie of Inde And his lond marcheth vnto Prestre 8
Johnes lond And he holt so moche lond that he
knoweth not the ende And he is more myghty t gretter
lord *withouten* comparsoun *pan* is the Soudan. Of his
ryaH estate t of his myght I schaH speke more plenerly 12
when I schall speke of the lond t of the contree of ynde.
Also the cytee of Methon where Machomet lyth is also
of the grete desertes of Arabye. And pere lith the body
of hym fuH honourabely in here temple *pat* the Sarazines 16
clepen Musketh. And it is fro Babyloyne the lesse
where the Soudan dwelleth vnto Methon aboueseyd in
to a .xxxij. iourneyes. And wyteth wel *pat* the rewme
of Arabye is a full gret contree, but pere in is ouer moche 20
desert And noman may dweH pere in *pat* desert for
defaute of water. For *pat* lond is aH grauelly t fuH
of sond And it is drye t no thing fructuous be cause
pat it hath no moysture t perfore is pere so meche desert. 24
And jif it hadde Ryueres t welles t the lond also were
as it is in oper partyes it scholde ben als fuH of peple
t als fuH enhabyted with folk as in other places. For
pere is fuH gret multitude of peple where as the lond 28
is enhabyted. Arabye dureth fro the endes of the reme
of Caldee vnto the laste ende of ² Affryk t marcheth to
the lond of ydumee toward the ende of Botron. And
in Caldee the chief cytee is Baldak And of Affryk the 32
chief cytee is Cartage *pat* Dydo *pat* was Eneas wif
founded The whiche Eneas was of the cytee of Troye t
after was kyng of Itaylle. Mesopotamye streccheth also
vnto the desertes of Arabye t it is a gret contree. In 36
this contree is the cytee of Daraym where abrahames

- fader duelled ⁊ from whens Abraham departed be
 commandement of the Aungeſt. And of þat cytee was
 Effraym þat was a gret clerk ⁊ a gret doctour And
 4 Theophilus was of þat cytee also þat oure lady sauede
 from oure enemye. And Mesopotayme dureth fro the
 ryuere of Euf rates vnto the ryuere of Tygris. For it
 is betwene þo .ij. ryueres. And bezonde the ryuere of
 8 Tygre is Caldee þat is a fuſt gret kyngdom. In þat
 rewme, at Baldak aboueseyd was wont to duelle the
 Calyffez þat was wont to ben bothe as Emperour ⁊ Pope
 of the Arabyenez so þat he was lord spiritueſt ⁊ temporeſt
 12 And he was successour to Machomete ⁊ of his generacioun.
 þat cytee of Baldak was wont to ben cleped Sutis ⁊
 Nabugodonozor founded it And pere duelled the holy
 prophete Daniel ⁊ pere he saugh visiounes of heuene
 16 ⁊ pere he made the exposicioun of dremes. And in old
 tyme pere were wont to be .iiij. Calyffez: He of Arabye,
 he of Caldeez And þei¹ dwelleden in the cytee of Baldak
 aboueseyd. And at Cayre besides Babyloyne duelled the
 20 Calyffee of Egypt ⁊ at Marrok vpon the west see duelte
 the Calyffee of Barbaryenes ⁊ of Affrycanes. And now
 is pere non of the Calyffecz ne nought han ben sithe the
 tyme of the Sowdan Sahaladyn For from þat tyme hider
 24 the Sowdaun clepeth him self Calyffee And so han the
 Calyffecz ylost here name. Also wyteth wel þat Babyloyne
 þe lesse where the Soudan duelleth ⁊ ⁽¹⁾ the cytee of
 28 Cayr þat is nygh besyde it ben grete huge cytees manye
 ⁊ fayre and þat on sitt nygh þat other. Babyloyne sytt
 upon the ryuere of Gyson somtyme clept Nyle þat cometh
 out of Paradys terrestre. þat ryuere of Nyle aft the 3eer
 whan the sonne entreth in to the signe of Cancer it
 32 begynneth to wexe And it wexeth alſweys als longe as the
 sonne is in Cancro ⁊ in the signe of the lyoun. And
 it wexeth in such manere þat it is somtyme so gret þat
 it is .xx. cubytes or more of depness And þanne it doth
 36 gret harm to the godes þat ben vpon the lond For þanne

Mesopotamia, the
 home of
 Abraham,
 Ephraim
 and
 Theophilus.

Chaldea;
 Bagdad the
 seat of the
 Caliphs.

Nebuchad-
 nezzar and
 Daniel.

The three
 Caliphates.
 [1 fol. 19 a]

Cairo.

The floods of
 the Nile.

Times of
dearth from
excessive or
insufficient
floods.

[1 fol. 19b]

The Nile
runs under-
ground from
India to
Ethiopia.

The ibis is
like a stork.

may noman trauaylle to ere the londes for the grete
moystness And *perfore* is *pere* dere tyme in *pat* contree.
And also whan it wexeth lytyH it is dere tyme in *pat*
contree for defaute of moysture. And whan the sonne 4
is in the signe of Virgo *panne* begynneth the ryuere for
to ¹wane t to decrece lytyl t lytyH So *pat* whan the sonne
is ⁽¹⁾ entred in to the igne of *libra* *panne* *pei* entren
betwene theise ryueres. This ryuere cometh rennyng 8
from Paradys terrestre betwene the desertes of ynde t
after it smytt vn to londe t renneth longe tyme many
grete contrees vnder erthe And after it goth out vnder
an high hill *pat* men clepen *Aloth* *pat* is betwene ynde 12
t Ethiopie the mountance of .v. monethes iourneyes fro the
entree of Ethiopie And after it envyrouneth aH Ethiopie
t Morekane t goth aH along fro the lond of Egipte vnto
the cytee of Alisandre to the ende of Egipte and *pere* it 16
falleth in to the sec. Aboute this ryuere ben manye
bridides t foules As Sikonyes *pat* *pei* clepen Ibes.

CH. VII. OF THE CONTREE OF EGIPT; OF THE BRID
FENIX; OF ARABYE; OF THE CYTEE OF
CAYRE; OF THE CONNYNGE TO KNOWN
BAWME AND TO PREUEN IT, AND OF THE
GERNERES OF JOSEPH.

Egypt is
long and no
wider than
the floods
can reach.

The dry
climate
fauours the
study of
astronomy.

[2 fol. 20a]

EGYPT is a long contree but it is streyt *pat* is to seye
narrow for *pei* may not enlargen it toward the desert 20
for defaute of water And the contree is sett along vpon
the ryuere of Nyle be als moche as *pat* ryuere may serue
be fiodes or oþerwise *pat* whanne it floweth it may spreden
abrood þorgh the contree, so is the contree large of lengthe. 24
For *pere* it reyneth not but lityll in *pat* contree t for *pat*
cause *pei* haue no water, but 3if it ² be of *pat* flood of *pat*
ryuere. And for als moche as it ne reyneth not in
pat contree but the eyr is alwey pure t cleer, *perfore* in 28

(¹) is repeated in MS.

- pat* contree ben the gode astronomyeres, for *pei* fynde
pere no cloudes to letten hem. Also the cytee of Cayre
 is right gret & more huge *pan* *pat* of Babyloyn the lesse
 4 And it sytt abouen toward the desert of Syrye a lytill
 abouen the ryuere aboueseyd. In Egipt *pere* ben .ij.
 parties, The heghite *pat* is toward Ethiope & the loweness
pat is towardes Arabye. In Egypt is the lond of
 8 Ramasses & the lond of Gessen. Egypt is a strong
 contree for it hath many schrewede haunenes be cause
 of the grete Roches *pat* ben stronge and daungerouse
 to passe by. And at Egipt toward the Est is the rede
 12 see *pat* dureth vnto the cytee of Coston & toward the
 west is the cytee of lybye *pat* is a full drye lond & lityll
 of fruyt, for it is ouer moche plantee of hete And *pat*
 lond is clept Fusth. And toward the partie meridiaall
 16 is Ethiope & toward the north is the desert *pat* dureth
 vnto Syrye & so is the contree strong on all sydes. And
 it is wel a .xv. iourneyes of lengthe & more *pan* two
 so moche of desert & it is but .ij. iournees of largeness.
 20 And betwene Egipt & Nubye it hath wel a .xij. iournees
 of desert And men of Nubye ben cristen but *pei* ben
 blake as the Mowres for gret hete of the sonne. ¹In
 Egipt *pere* ben .v. prouynces, *pat* on hight SAHYTH *pat*
 24 other hight DEMESEER another RESICH, *pat* is an Ile in
 NYLE, Another ALISANDRE & another the lond of DAMYETE.
pat citee was wont to be right strong but it was twyes
 .wommen of the cristene men And perfore after *pat* the
 28 sarazines beten down the walles And with the walles &
 the toures perof the sarazines maden another cytee more
 fer from the see & clepeden it the newe Damyete, So *pat*
 now no man duelleth at the rathere town of Damyete.
 32 At *pat* cytee of Damyete is on of the haunenes of Egypt
 & at Alisandre is *pat* other *pat* is a full strong cytee, But
pere is no water to drynke, but gif it come be condyt from
 Nyle *pat* entreth in to here cisternes, And who so stopped
 36 *pat* water from hem, *pei* myghte not endure *pere*. In
 Egypt *pere* ben but fewe Forcelettes or castelles be cause

Cairo lies up
the river.

Higher and
Lower
Egypt.

Egypt is
naturally
strong on
all sides.

Its extent.

[1 fol. 20 b]

Its five
provinces.

Damiette
twice taken
by Chris-
tians, then
rebuilt by
Saracens.

Alexandria's
water-
supply from
the Nile.

St. Anthony
the Great
meets a
satyr, who
asks the
saint to pray
for him.

[1 fol. 21 a]

Heliopolis.

The bird
Phoenix.

Every five
hundred
years it
burns itself
on an altar
in a fire of
spices and
native
sulphur.

The Phoenix
is a symbol
of Christ.

pat the contree is so strong of himself. **NOTA OF A
MERUEYLE.** At the desertes of Egypte was a worthi man
pat was an holy heremyte & pere mette with him a Monstre
pat is to seyne a monstre is a ping difformed azen kynde 4
bothe of man or of best or of ony ping elles & pat is cleped
a Monstre. And this monstre pat mette with this holy
heremyte was as it hadde ben a man pat hadde .ij. hornes
trenchant on his forhede & he hadde a body lyk a man 8
vnto þe navele 1 And benethe he hadde the body lych a
goot & the heremyte asked him what he was. And the
monstre answerde him & seyde he was a dedly creature
such as god hadde formed & duelled in þo desertes in 12
purchacynge his sustynance, & besoughte the heremyte
pat he wolde preye god for him the whiche pat cam from
heuene for to sauen aȝ mankynde & was born of a mayden
& suffred passioun & deth as wee wel knowen, be whom 16
wee lyuen & ben. And ȝit is the hede with the .ij. hornes
of pat monstre at Alisandre for a merueyle. In Egypt
is the citee of Elyopie pat is to seyne the cytee of the sonne.
In pat cytee pere is a temple made round after the schapp 20
of the temple of Ierusalem. The prestes of pat temple han
all here wrytynges vnder the date of the foul pat is clept
Fenix & pere is non but on in aȝ the world And he cometh
to brenne himself vpon the awtere of pat temple at the ende 24
of .v. hundred ȝeer for so longe he lyueth. And at the
.vc. ȝeres ende the prestes arrayen here awtere honestly
and putten pere vpon spices & sulphur vif & oȝer thinges
pat wolen brennen lightly And þan the brid Fenix 28
cometh & brennetȝ himself to askes. And the first day
next after men fynden in the askes a worm And the
seconde day next after men fynden a brid quyk & parfyt
And the thridde day next after he fleeth his wey And 32
so pere is no mo briddes of pat 2 kynde in aȝ the world
but it allone & treuly pat is a gret myracle of god. And
men may wel lykne pat bryd vnto god be cause pat pere
nys no god but on And also pat oure lord aroos from 36
deth to lyue the thridde day. This bryd men seen often

- tyme fleen in þo contrees And he is not mecheles more
 þan an Egle And he hath a crest of fedres vpon his hed
 more gret þan the poocok hath & his nekke is ȝelow after It is yellow,
blue and
purple.
 4 colour of an Oriēȝ pat is a ston wel schynynge. And
 his bak is coloured blew as ynde And his wenges ben
 of purple colour And the tayȝ is ȝelow & red, castynge
 his tayȝ aȝen in travers. And he is a fuȝ fair brid to
 8 loken vpon aȝenst the sonne, for he schyneth full glori-
 ously & nobely. Also in Egipt ben gardynes þat han
 trees & herbes þe whiche beren frutes .vij. tymes in the Seven crops
in a year.
Emeralds.
 ȝeer And in þat lond men fynden manye fayre Emeraudes
 12 & ynowe And þefore þei ben þere grettere cheep. Also
 whan it reyneth ones in the somer in the lond of Egipt
 panne is aȝ the contree fuȝ of grete myzs. Also at Cayre Mice.
 þat I spak of before sellen men comounly boȝe men & The slave-
market.
 16 wommen of other lawe as we don here bestes in the markat.
 And þere is a comoun hows in þat cytee þat is aȝ fuȝ of
 smale furneys & thider bryngen wommen of the toun here
 eyren of hennes of gees & of dokes for to ben put into
 20 þo forneysses And þei þat kepen þat hows coueren hem
 with hete of hors dong Withouten henne goos or doke
 or ony oþer foul. And at the ende ¹ of .iiij. wokes or of a [1 fol. 22 a]
 moneth þei comen aȝen & taken here chikenes & norisschen
 24 hem & bryngen hem forth so þat aȝ the contree is fuȝ of
 hem And so men don þere boȝe winter & somer. Also
 in þat contree & in oþere also men fynden longe Apples to Apples of
Paradise.
 selle in hire cesoun & men clepen hem Apples of Paradys
 28 & þei ben riȝt swete & of gode sauour And þogh ȝee
 kutte hem in neuer so many gobettes or parties ouer-
 thwart or endlonges eueremore ȝee schull fynden in the
 myddes the figure of the holy cros of oure lord Ihesu
 32 But þei wil roten within .viij. dayes And for þat cause
 men may not carye of þo apples to no fer contrees. Of
 hem men fynden the mountance of an hundred in a
 bascat to selle & þei han grete leues of a fote & an half
 36 of lengthe & þei ben couenably large. And men fynden
 þere also the appuȝ trec of Adam þat han a byte at on Adam's
apples.

Figs of
Pharaoh.
The field
where balm
grows.

Wells made
by the
Infant
Christ.

[1 fol. 22 b]

Balm will
grow
nowhere
else.

The boughs
should not
be cut with
iron.

Saracen
names for
the wood
the fruit,
and the
gun.

Only Chris-
tians can
grow balm.

It is said to
grow in
India
Major.

It is sophis-
ticated in
various
ways.

of the sydes And þere ben also Fige trees þat beren no
leues but fyges vpon the smale braunches + men clepen
hem Figes of PHAROON. Also besyde CAYRE withouten
þat cytee is the feld where Bawme groweth And it 4
cometh out on smale trees þat ben non hyere þan to a
mannes breek girdiH + þei semen as wode þat is of the
wylde vyne. And in þat feld ben .vij. welles þat oure
lord Ihesu crist made with on of his feet whan he wente 8
to pleyen with oper children. þat feld is not so wel
closed but þat men may entren at here owne list, But
in þat cesoun þat the ¹bawme is growynge men put
þere to gode kepynge þat no man⁽¹⁾ dar ben hardy to 12
entre. This bawme groweth in no place but only þere
And pough þat men bryngen of þe plauntes for to planten
in oper contrees þei growen wel + fayre but þei bryngen
forth no fructuous thing. + the leues of bawme ne falle 16
nought. And men kутten the braunches with a scharp
flyntston or with a scharp bon whanne men wil go to
kutte hem, For who so kutte hem with jren it wolde
destroie his vertuo + his nature. And the sarazines 20
clepen the wode ENOCHBALSE, And the fruyt the whiche
þat is as quybybes þei clepen ABEISSAM And the lycour
þat droppeth fro the braunches þei clepen Guybalse.
And men maken all weys þat bawme to ben tyled of the 24
cristen men or elles it wolde not fructifye As the Sara-
zins seyn hemself for it hath ben oftentyme preued.
Men seyn also þat the bawme groweth in ynde the more
in þat desert where Alysandre spak to the trees of the 28
sonne + of the mone But I haue not seen it For I haue
not ben so fer abouen vpward because þat þere ben to
many verilouse passages. And wyte 3ee wel þat a man
oughte to take gode kepe for to bye bawme but 3if he 32
cone knowe it right wel, for he may right lyghtly ben
disceyued For men sellen a gomme þat men clepen
Turbentyne in stede of bawme And þei putten þereto a
litiH bawme for to 3euen gode odour And summe putten 36

(1) entre, MS.

- wax in oyle of the ¹ wode of the fruyt of bawme + seyn
 þat it is bawme And summe destyllen clowes of gylofre
 + of spykenard of Spayne + of opere spices þat ben
 4 wel smellynge + the lykour þat goth out þerof þei
 clepe it bawme And þus ben many grete lordes + opere
 disceyued And þei wenen þat þei han bawme + þei haue non.
 For the Sarazines countrefeten it be sotyltee of craft for to
 8 disceyuen the cristene men as I haue seen full many a
 tyme. And after hem the marchauntes + the Apotecaries
 countrefeten it eftsones + þanne it is lasse worth + a gret
 del worse. But 3if it lyke 3ou I schall schewe how 3ee
 12 schull knowe + preue to the ende þat 3ee schull not ben
 disceyued. First 3ee schull wel knowe þat the natureþ
 bawme is full cleer + of cytryne colour + strongly
 smellynge. And 3if it be thikke or reed or blak it is
 16 Sophisticate þat is to seyne contrefeted + made lyke it
 for disceyt. And vnderstondeþ þat 3if 3ee wil putte a
 lityll bawme in the pawme of 3oure hond a3en the sonne,
 3if it be fyn + gode 3ee ne schull not suffre 3oure hand
 20 a3enst the hete of the some. Also taketh a lytill bawme
 with the poynt of a knyf + touche it to the fuyr + 3if it
 brenne it is a gode signe. After take also a drope of
 bawme + put it into a dissch or in a cuppe with mylk of
 24 a goot And 3if it be natureþ bawme anon it wole take +
 beclippe the mylk. Or put a drope of bawme in clere
 water in a cuppe of syluer or in a clere bacyn + stere it
 wel with the clere water And 3if þat the ² bawme be
 28 fyn + of his owne kynde the water schall neuere trouble,
 And 3if the bawme be sophisticat þat is to seyne
 countrefeted the water schall beco[m]e anon trouble.
 And also 3if the bawme be fyn it schall falle to the
 32 botme of the vesselþ as pough it were quyk syluer, For
 the fyn bawme is more heuy twyes þan is the bawme þat
 is sophisticat + countrefeted. Now I haue spoken of
 bawme + now also I schall speke of another thing þat is
 36 bezonde Babyloyne aboute the Flode of Nile toward the

Turpentine,
wood of the
balm-tree,
cloves and
spikenard
are used as
substitutes.

[fol. 28a]

Saracens,
merchants
and apo-
thecaries
adulterate
it.

Genuine
balm is
yellow and
light.

It burns in
the sun and
in fire,

and curdles
goat's milk.

[2 fol. 28 b]

It does not
make clear
water
turbid.

The Pyramids, or
Garneres of
Joseph,
where corn
was kept in
times of
dearth.

desert betwene Affrik & Egypt þat is to seyne of the
Gernerres of Joseph þat he leet make for to kepe the
greynes for the perile of the dere zeres. And þei ben
made of ston full wel made of Masounes craft Of the whiche 4
.ij. ben merueylouse grete & hye And the toþere ne ben
not so grete. And euery Gerner hath a zate for to entre
withþinne A lytiþ hygh from the erthe For the lond is
wasted & fallen sithe the Gernerres were made. And 8
withþinne þei ben all full of serpentes And abouen the
Gernerres withouten ben many scriptures of dyuerse
langages. And summen seyn þat þei ben sepultures of
grete lordes þat weren somtyme but þat is not trewe For 12
all the comoun rymour & speche is of all the peple ¹þere
bothe fer & nere þat þei ben the Garnerres of, Joseph And
so fynden þei in here scriptures & in here cronycles. On
þat oper partie, 3if þei weren sepultures þei scholden not 16
ben voyd withþinne Ne þei scholde haue no zates for to
entre withþinne. For 3ee may wel knowe þat tombes &
sepultures ne ben not made of such gretness ne of suche
highness, Wherefore it is not to beleue þat þei ben tombes 20
or sepultures. In Egypt also þere ben dyuerse langages
& dyuerse lettres & of oper manere condicioun þan þere
ben in oper partes As I schall deuyse 3ou suche as þei
ben And the names how thei clepen hem, To such entent 24
þat 3ee mowe knowe the difference of hem & of othere.

They are not
sepulchral
monuments,

[1 fol. 24 a]

for then
they would
neither be
hollow, nor
have any
gates.

The
Egyptian
alphabet.

[Another alphabet.]

Ch. VIII.
[fol. 24 b]

OF THE YLE OF CECYLE; OF THE WEYE FRO
BABYLOYNE TO THE MOWNT SYNAY; OF
THE CHIRCHE OF SEYNTE KATERYNE, AND
OF ALLE THE MERUAYLLES þERE.

More routes
towards
Egypt.

NOW wil I retourne a3en or I procede ony fertothere for
to declare 3ou the othere weyes þat drawn towards
Babiloyne where the Soudan himself duelleth þat is at 28

- the entree of Egypt, for als moche as many folk gon
pider first & after *pat* to the mownt Synay & after re-
tournen to Ierusalem, As I haue seyde you here befor.
- 4 For *pei* fulfillen first the more longe pilgrymage & after
retournen azen be the nexte weyes because *pat* the more
ny weye is the more worthi & *pat* is Ierusalem, For non
other pilgrymage is not lyk in comparsoun to it. But
- 8 for to fuffille here pilgrymages more esily & more sykerly
men gon first the longer weye rathere *pan* the nerere
weye. But whoso wil go to Babyloyn be another weye
more schort from *pe* contrees of the west *pat* I haue
- 12 reherced before or from oþer contrees next fro hem, *pan*
men gon by Fraunce be Burgoyne & be Lombardye. It
nedeth not to telle you the names of the cytees ne of
the townes *pat* ben in *pat* weye For the weye is comoun
- 16 & it is knowen of many nacyouns. And *pere* ben manye
hauenes [where] *pat* men taken the see. Summe men taken
the see at ¹Gene, Somme at Venyse & passen be the see
Adryatyk *pat* is clept the Goulf of Venyse, *pat* departeth
- 20 ytaylle & Grece on *pat* syde. And somme gon to Naples
somme to Rome & from Rome to Brandys & *pere* *pei*
taken the see & in many othere places where *pat* hauenes
ben. And men gon be Tussye be Champayne be Calabre
- 24 be Appuille & be the hilles of ytaylle be Chorisqe be
Sardyne & be Cycile *pat* is a gret Ile & a gode. In *pat*
Ile of Cycile *per* is a maner of a gardyn in the whiche
ben many dyuerse frutes And the gardyn is always
- 28 grene & florissching, aft the cesouns of the ȝeer als wel
in winter as in somer. *pat* Ile holt in compas aboute
.ccc & l. frensche myles And betwene Cycile & Itaylle
pere is not but a lytil arm of the see *pat* men clepen
- 32 the Farde of Mescyne And Cycile is betwene the see
Adryatyk & the see of lombardye, And fro Cycile in
to Calabre is but .viij. myles of lombardye. And in
Cycile *pere* is a manere of serpentes be the whiche men
- 36 assayen & preuen wheper here children ben bastardes or
none or of lawefull mariage, For ȝif *pei* ben born in right

Many
pilgrims go
there and to
Sinai before
turning to
Jerusalem.

From the
West,
Northern
Italy is first
reached.

Genoa,
Venice.
[1 fol. 25 a]

Naples,
Brindisi.

Tuscany,
Campania,
Apulia.
Corsica,
Sardinia.

Sicily and
its garden.

Straits of
Messina.

The serpents
that try the
legitimacy of
children.

Etna and
the vol-
canoes.

[1 fol. 25 b]

Pisa.

Corfu.

Valona,
Durazzo.

Alexandria,
the scene of
St. Cath-
erine's and
of St. Mark's
martyrdom.

[2 fol. 26 a]

Pictures
white-
washed by
Saracens.

mariage the *serpentes* gon aboute hem + don hem non
harm And ȝif þei ben born in avowtrie the *serpentes*
byten hem + envenyme hem + thus manye wedded men
preuen ȝif the children ben here owne. Also in þat Ile 4
is the Mount Ethna þat men clepen Mount GybeH¹ + the
wlcanes þat ben eueremore brennyng. And þere ben
.vij. places þat brennen + þat casten out dyuerse flawmes
and dyuerse colour And be the chaungynge of þo flawmes 8
men of þat contree knowen whanne it schaff be derthe or
gode tyme or cold or hoot or moyst or drye or in aH
othere manere how the tyme schall be gouerned. And
from Itaille vnto the wlcanes nys but .xxv. myle And 12
men seyn þat the wlcanes ben weyes of helle. Also
whoso goth be Pyse ȝif þat men list to go þat weye þere
is an arm of the see where þat men gon to opere hauenes
in þo marches And þan men passen be the Ile of GREEF 16
þat is at GENE And after arryueþ men in GRECE at the
hauene of the cytee of Myrok or at the hauene of Valone
or at the cytee of Duras, + þere is a Duk at Duras, or at
opere hauenes in þo marches + so men gon to Costanty- 20
noble. And after gon men be watre to the Ile of Crete +
to the Ile of Rodes + so to Cypre + so to Venyse + fro
þens to Costantynoble, to holde the more right weye be
see it is wel a .m. viij + iiij. score myle of lombardy. 24
And after from Cipre men gon be see + leuen Ierusalem +
aH þat contre on the left hond vnto Egypt + arryuen at
the cytee of DAMYETE þat was wont to ben fuH strong +
it sytt at the entree of Egypt. And fro Damyete gon 28
men to the Cytee of Alizandre þat sytt also vpon the see.
In þat cytee was seynte kateryne beheded And þere was
seynt² Mark the Euuangelist martyred + buried, But the
Emperour Leoun made his bones to ben brought to 32
Venyse. And ȝit þere is at Alizandre a faire chirche
aH white withouten peynture and so ben all the othere
chirches þat weren of the cristene men aH white with-
june, For the Paynemes + the Sarrazynes maden hem 36
white for to fordon the ymages of seyntes þat weren

peynted on the walles. *pat* cytee of Alizandre is wel Extent of Alexandria.
 :xxx. furlonges in lengthe but it is but .x. on largeness
 And it is a full noble cytee + a fayr. At *pat* cytee
 4 entreth the ryuere of Nyle in to the see as I to 3ou haue
 seyde before. In *pat* ryuere men fynden many precyouse
 stones + meche also of lignum aloes And it is a manere Lignum aloes.
 of wode *pat* cometh out of paradys terrestre the whiche
 8 is good for manye dyuerse medicynes And it [is] right
 dereworth. And from Alizandre men gon to Babyloyn
 where the Soudan dwelleth *pat* sytt also vpon the ryuere
 of Nyle, And this weye is most schort for to go streyght
 12 vnto Babiloyne. Babylon the Less.

OF THE WEYE THAT GOTH FROM BABI- Ch. IX
 LOYNE, VNTO THE MOWNT SYNAY, + OF
 THE MERUEYLES PERE.

NOW schall I seye 3ou also the weye *pat* goth fro
 Babiloyne to the Mount of Synay where seynte To Mount Sinai.
 kateryne lyth. He moste passe be the desertes of Arabye
 16 Be the whiche desertes Moyses ladde the peple of Israel
 And *panne* passe men be the welle *pat* Moyses made Moses made a well with his hand.
 with his hond in 3o desertes whan the peple gruced for 3ei
 fownden nothynge to drynke. And *pan* passe men be [fol. 26 b]
 20 the welle of Marach of the whiche the water was first
 bytter But the children of Israel putten *perejune* a tree
 + anon the water was swete + gode for to drynke. And
panne gon men be desert vnto the vale of Elyn In the Elim.
 24 whiche vale *ben* .xij. welles And *perc* *ben* .lxxij. trees
 of palme *pat* *beren* the dates The whiche Moyses fond
 with the children of Israel, And fro *pat* valeye is but a
 gode iourneye to the Mount of Synay. And whoso wil
 28 go be another weye fro Babiloyne *pan* me goth be the
 Rede see *pat* is an arm of the see OCCEAN. And *perc* The Red Sea.
 passed Moyses with the children of Israel ouerthwart
 the see all drye, Whan Pharao the kyng of Egypt chased

The sand
is red.

Horses can-
not be used,
but only
camels.

[1 fol. 27 a]

From Baby-
lon the Less
to Sinai is a
twelve days'
journey.

Interpreters
act as
guides.

Origin of the
name Sinai.

The
Convent.

St. Cath-
erine's
Church.

hem, And þat see is wel a .vj. myle of largeness in lengthe.
And in þat see was Pharao drowned & all his hoost þat he
ladde. þat see is not more reed þan another see but in
s[0]me place þereof is the graueH reed And þerfore men 4
clepen it the rede see. þat see renneth to the endes of
Arabye & of Palestyne, þat see lasteth more þan .iiij.
iourneyes And þan gon men be desert vnto the vale
of Elyn And fro þens to the mount of Synay. And 8
3ee may wel vndirstonde þat be this desert no man may
go on horsbak because þat þere nys nouþer mete for hors
ne water to drynke And for þat cause men passen þat
desert with CameH, For the Camaylle fynt allwey mete on 12
trees & on bussches þat he fedeth him with And he may
wel faste fro drynk. ij. ¹dayes or .iiij. And þat may non
hors don. And wyte well þat from Babyloyne to the
Mount Synay is well a .xij. gode iourneyes And sum men 16
maken hem more And sum men hasten hem & peynen
hem & þerefore þei maken hem lesse, And all weys fynden
men latymeres to go with hem in the contrees & ferther
bezonde into tyme þat men conne the langage. And it 20
behoueth men to bere vitailH with hem þat schall duren
hem in þo desertes & oþer necessities for to lyue by. And
the Mount of Synay is clept the desert of Syne þat is for
to seyne the bussch brennyng Because þat Moyses sawgh 24
oure lord god many tymes in forme of fuyr brennyng
vpon þat hill And also in a bussch brennyng & spak to
him And þat was at the foot of the hill. There is an
Abbeye of Monkes wel bylded & wel closed with 3ates of 28
Iren for drede of the wylde bestes. And the monkes
ben Arrabyenes or men of Grece & þere [is] a gret couent
And all þei ben as heremytes & þei drinken no wyn but
3if it be on principall festes And þei ben full deuoute 32
men & lyuen porely & sympely with joutes & with dates
And þei don gret abstynence & penaunce. þere is the
chirche of seynte katerny in the whiche ben manye
lampes brennyng For þei han of oyle of Olyue ynow 36

- bothe for to brenne in here lampes & to ete also And þat
 plantee haue þei be the myracle of god For the ravenes
 & the crows & the choughes & oper foules ¹ of the contree [1 fol. 27 b]
 4 assemblen hem þere euery ȝeer ones & fleen þider as in
 pilgrimage And euerych of hem bryngeth a braunche of The birds
 the Bayes or of Olyue in here bekens in stede of offryng & bring twigs
 leuen hem þere, of the whiche the monkes maken gret of olive-
 8 plantee of oyle & this is a gret meruaylle. And sith þat trees for
 foules þat han no kyndely wytt ne resoun gon thider to making oil.
 seche þat gloriouse virgyne wel more oughten men þan to
 seche hire & to worschipen hire. Also behynde the awtier
 12 of þat chirche is the place where Moyses saugh oure lord The spot
 god in a brennyng bussch And whanne the monkes where the
 entren in to þat place þei don of bothe hosen & schoon Burning
 or botes alweys, Be cause þat oure lord seyde to Moyses : Bush
 16 do of thin hosen & thi schon for the place þat þou stondest appeared.
 on is lond holy & blessed. And the monkes clepen þat
 place DOZOLEEL þat is to seyne the schadew of god. And
 besyde the high awtier .iiij. degrees of heighth is the fertre
 20 of Alabastre where the bones of seynt Kateryne lyȝn And The sarco-
 the prelate of the monkes scheweth the relykes to the phagus of
 pilgrymes And with an Instrument of syluer he froteth St. Cath-
 the bones & þanne þer goth out a lytyll oyle as þough it erine.
 24 were a maner swetyng þat is nouthur lych to oyle ne to The mirac-
 bawme but it is full swete of smell. And of þat þei ulous oil.
 ȝeuen a lytill to the pilgrymes, for þere goth out but lityll
 quantitee of þat likour. And after þat þei schewen the
 28 heel ² of seynte kateryne & the cloth þat sche was wrapped The Saint's
 jinne þat is ȝit all bloody, And in þat same cloth so head.
 ywrapped the aungeles beren hire body to the mount Synay [2 fol. 28 a]
 & þere þei buried hire with it. And þanne þei schewen
 32 the bussch þat brenned & wasted nought in the whiche
 oure lord spak to Moyses & opere relikes ynowe. Also
 whan the prelate of the abbeye is ded I haue vndirstonden
 be informacioun þat his lampe quencheth And whan þei
 36 chesen anoper prelate ȝif he be a gode man & worthi to be
 prelate his lampe schal lighte with the grace of god with-

The miracle
of the lamps
going out
and re-
kindled
without
being
touched.

I admon-
ished the
monks to
publish
God's graces
to them.

[1 fol. 28 b]

No vermin
can enter
the
Monastery,

for the
Virgin has
banished
them.

The ascent
up the steps.

outen touchinge of any man. For euerych of hem hath a
lampe be himself And be here lampes þei knowen wel
whan ony of hem schall dye. For whan ony schall dye
the lyght begynneth to chaunge ⁊ to wexe dym And 3if 4
he be chosen to ben prelate ⁊ is not worthi his lampe
quencheth anon. And other men han told me þat he þat
syngeth the masse for the prelate þat is ded he schall
fynde vpon the awtier the name writen of him þat schall 8
ben prelate chosen. And so vpon a day I asked of the
monkes bothe on ⁊ oþer how this befell, But þei wolde
not tell me no thing Into the tyme þat I seyde þat þei
scholde not hyde the grace þat god did hem but þat þei 12
scholde publische it to make the peple to haue the more
deuocioun And þat þei diden synne to hide goddes
myracle as me semed, For the myracles þat god hath don
and 3if¹ doth euery day ben the wytnesse of his myght ⁊ of 16
his merueylles as dauid seyth in the psaltere: MIRABILIA
TESTIMONIA TUA DOMINE, þat is to seyne: Lord thi
merueylles ben pi wytness. And þanne þei tolde me
bothe on and oþer how it befell full many a tyme, But 20
more I myghte not haue of hem. In þat abbeye ne
entreth not no flye ne todes ne ewtes ne such foul
venymouse hestes ne lyzs ne flees be þe myracle of god
⁊ of oure lady. For þere were wont to ben many suchē 24
manere of filthes þat the monkes weren in wiþ to leue the
placo ⁊ the abbeye And weren gon fro thens vpon the
mountayne abouen for to eschewe þat place. And oure
lady cam to hem ⁊ bad hem turnen aȝen And from þens 28
forewardes neuere entred such filthe in þat place amonges
hem Ne neuere schall entre here after. Also before the
gate is the welle where Moyses smot the ston of the
whiche the water cam out plenteuously. Fro þat abbeye 32
men gon vp the mountayne of Moyses be many degrees ⁊
þere men fynden first a chirche of oure lady where þat
sche mette the monkes whan þei fledden away for the
vermyn aboueseyd. And more high vpon þat mountayne 36
is the Chapell of helye the prophete And þat place þei

- clepen Oreb, whereof holy writt speketh : *ET AMBULAUIT* Horeb.
IN FORTITUDINE CIBI ILLIUS VSQUE AD MONTEM DEI OREB,
 þat is to ¹seyne : And he wente in strengthe of þat mete [fol. 29 a]
 4 vnto the hill of god Oreb. And þere nygh is the vyne
 þat seynt Iohn the Euuangelist planted þat men clepen
 Reisins of Staphis. And a lytill abouen is the Chapell of Chapel of
Moses.
 8 Moyses t the roche where Moyses fleygh to for drede
 whan he saugh oure lord face to face, And in þat roche is
 printed the forme of his body For he smot so strongly t
 so harde him self in þat roche þat all his body was doluen
 withjune þorgh the myracle of god. And þere besyde is
 12 the place where oure lord toke to Moyses the .x. com-
 mandementes of the lawe. And þere is the caue vnder
 the roche where Moyses duelte whan he fasted .xl. dayes
 t .xl. nyghtes But he dyede in the lond of promissioun,
 16 But noman knoweth where he was buryed. And from
 þat mountayne men passen a gret valeye for to gon to The valley.
 anoper mountayn where seynt Kateryne was buryed of
 the Aungeles of oure lord. And in þat valeye is a
 20 chirche of .xl. martyres t þere singen the monkes of the
 abbeyes often tyme And þat valeye is right cold. And
 after men gon vp the mountayne of seynt Kateryne þat is Mount St.
Catherine.
 more high þan the mount of Moyses And þere where
 24 seynt Kateryne was buryed is nouthur chirche ne chapell
 ne other duellynge place, But þere is an heep of stones
 aboute the place where the body of hire was put of the
 Angeles. ²þere was wont to ben a chapell but it was
 28 casten down t zit lyggen the stones þere And all be it þat
 the Collect of seynte kateryne seye þat it is the place
 where oure lord betaghte the .x. commandementes to
 Moyses t þere where the blessed virgyne seynte kateryne
 32 was buryed, þat is to vnderstonde in .o. contree or in .o.
 place berynge .o. name, For bothe þat on t þat oper is clept
 the mount of Synay, But þere is a gret weye from þat on
 to þat oper t a gret deep valeye betwene hem.

The ruins of
 a chapel
 mark the
 spot where
 she was
 first buried.
[fol. 29 b]

Mount St.
 Catherine
 and the
 Mount of
 Moses are
 distinct
 parts of
 Sinai.

Ch. X. OF THE DESERT BETWENE THE CHIRCHE
OF SEYNTE KATERYNE + IERUSALEM; OF
THE DRIE TRE, + HOW ROSES CAM FIRST
IN þE WORLD.

From Sinai
to Jerusa-
lem.

The
Bedouins.

Scarcity of
water in the
desert.

[1 fol. 30 a]

The Nomads
eat no bread.

They live by
hunting.

They despise
death and
fear no
princes.

Their arms
are a shield
and a spear.

NOW after þat men han visited þo holy places þanne
wil þei turnen toward Ierusalem And þan wil þei
take leue of the monkes + recommenden hem to here
preyeres, And þanne þei zeuen the pilgrimes of here vitaylle 4
for to passe *with* the desertes toward Surrye. And þo
desertes duren wel a .xiiij. iourneyes. In þat desert
duellen manye of Arrabyenes þat men clepen Bedoynes
+ Ascopardes. And þei ben folk full of aȝt euyȝ con- 8.
diciouns And þei haue none houses but tentes þat þei
maken of skynnes of bestes as of Camaylles + of oper
bestes þat þei eten And þere benethe þei couchen hem +
dwellen in place where þei may fynden water As on the 12
Rede see or elleswhere, For in þat desert is full gret
defaute of water ¹And often tyme it falleth þat where
men fynden water at o tyme in a place it fayleth anoper
tyme And for that skylle þei make none habitaciouns 16
þere. Theise folk þat I speke of þei tylen not the lond
ne þei laboure nought for þei eten no bred but ȝif it be
ony þat dwellen nygh a gode toun þat gon thider + eten
bred somtyme And þei rosten here flesch + here fisch 20
vpon the hote stones aȝenst the sonne. And þei ben
stronge men + wel fyghtyng And þere is so meche
multytude of þat folk þat þei ben *with* outen nombre
And þei ne recchen of no thing ne don not but chacen 24
after bestes to eten hem And þei recchen no þing of here
lif And þefore þei dowten not the Soudan ne non oper
prince, But þei dar wel werre *with* hem ȝif þei don ony
thing þat is greuance to hem. And þei han often tyme 28
werre *with* the Soudan + namely þat tyme þat I was
with him. And þei beren but o scheld + o spere *with*
outen oper armes And þei wrappen here hedes + here

- necke *with* a gret quantytee of white lynnene cloth And
 þei ben right felonouse & foule & of cursed kynde. And
 whan men passen this desert in comynge toward Ieru-
 4 salem þei comen to Bersabee þat was wont to ben a full Beersheba
 fair town & a delytable of cristene men And ȝit þere ben
 summe of here chirches. In þat toun dwelled Abraham
 the Patriark a longe tyme. þat toun of Bersabee founded
 8 Bersabee the wif of sire vrye the knyght on the whiche founded by
 kyng Dauid¹ gatt Salomon the wyse þat was kyng after Bathsheba,
 Dauid vpon the .xij. kynredes of Ierusalem And regned Solomon's
 .xl. ȝeer. And fro þens gon men to the cytee of Ebron mother.
 12 þat is the montance of .ij. gode myle And it was clept [1 fol. 30 b]
 somtyme the vale of Mambree And sumtyme it was clept
 the vale of teres because þat Adam wepte þere an .c. ȝeer Hebron or
 for the deth of Abell his sone þat Caym slowgh. Ebron Mamre.
 16 was wont to ben the princypall cytee of the Philistynes
 And þere duelleden somtyme the Geauntz And þat cytee
 was also Sacerdotall þat is [to]⁽¹⁾ seyne seyntuarie of the
 tribe of Iuda. And it was so fre þat men resceyued þere
 20 aȝ manere of fugityfes of oper places for here euyl dedes.
 In Ebron Iosue Caleph & here companye comen first to
 aspyen how þei myȝhte wynnen the lond of behest. In
 Ebron regned first kyng Dauid .vij. ȝeer & an half And in
 24 Ierusalem he regnede .xxxij. ȝeer & an half. And in Graves of
 Ebron ben aȝ the sepultures of the Patriarkes Adam the patri-
 Abraham ysaac & of Iacob & of here wyfes Eue Sarre archs in
 & Rebekke & of Lya the whiche sepultures the Sarazines the cave of
 28 kepen full curyously & han the place in gret reuerence Machpelah.
 for the holy fadres the Patriarkes þat lyȝn þere And þei
 suffre no cristene man entre in to that place but ȝif it be
 of specyall grace of the Soudan, For þei holden cristene
 32 men & Iewes as dogges And þei seyn þat þei scholde
 not entre into so holy place. And men clepen² þat place [2 fol. 31 a]
 where þei lyȝn double spelunke or double cave or double
 dych for als meche as þat on lyeth aboue þat other And
 36 the Sarazines clepen þat place in here langage KARICARBA Kirjath-
 Arba.

⁽¹⁾ *to* missing in MS.

The cave of
Adam and
Eve.

Cambil dug
from the
earth.

[fol. 81 v]

The Dry
Tree.

pat is to seyne the place of *Patriarkes* And the Iewes
clepen pat place ARBOTH. And in pat same place was
Abrahames hous And pere he satt & saugh .iiij. persones
& worschipte but on as holy writt seyth: *TRES VIDIT* & 4
VNUM ADORAVIT, pat is to seyne: he saugh .iiij. & worschiped
on. And of þo same resceyued Abraham the Aungeles
in to his hous. And right faste by pat place is a cave in
the roche where Adam & Eue duelleden whan þei weren 8
putt out of *paradyse* & pere goten þei here children. And
in pat same place was Adam formed & made, after pat
summen seyn. For men weren wont for to clepe pat
place the feld of Damasce, be cause pat it was in the 12
lordschipe of Damask. And fro þens was he translated
into *paradys* of delytes, as þei seyn. And after pat he
was dryuen out of *paradys* he was pere left. And the
same day pat he was putt in *paradys*, the same day he 16
was putt out, For anon he synned. pere begynneth the
vale of Ebron pat dureth nygh to Ierusalem. There the
Aungell commaunded Adam pat he scholde duelle with
his wyf Eue, Of the whiche he gatt Seth, of whiche tribe 20
pat is to seye kynrede Ihesu crist was born. In pat
valeye is a feld where men drawn out of the erthe a
thing pat men clepen Cambyll & þei ete it in stede of
spice ¹ & þei bere it to selle. And men may not make 24
the hole ne the cave where it is taken out of the erthe
so depe ne so wyde, but pat it is at the 3eres ende full
azen vp to the sydes, porgh the grace of god. And .ij.
myle from Ebron is the graue of loth pat was Abrahames 28
broper [sone]. And a lytill fro Ebron is the mount of
Mambre, of the which the valeye taketh his name, And
pere is a tree of Oke pat the Sarazines clepen *DIRPE*
pat is of Abrahames tyme, the whiche men clepen the 32
drye tree. And þei seye pat it hath ben pere sitlie the
begynnyng of the world & was sumtyme grene & bare
leues vnto the tyme pat oure lord dyede on the cros
And þanne it dryede & so diden all the trees pat weren 36

- panne in the world [or elles þai failed in þaire hertes and become holle within, of whilk þer er many ȝit standand in diuerse placez of the world](¹) And summe seyn be here
- 4 prophecyes þat a lord, a Prince of the west syde of the world schall wynnen the lond of promyscioun þat is the holy lond with helpe of cristene men & he schall do synge a masse vndir þat drye tree & þan the tree schall wexen grene &
- 8 bere bothe fruyt & leues And þorgh þat myracle manye Sarazines & Iewes schuþ ben turned to cristene feyth. And þerfore þei don gret worschipe þereto & kepen it full besyly. And all be it so þat it be drye natheles ȝit he
- 12 bereth gret vertue for certeynly he þat hath a litill þere of vpon him it heleth him of the fallynge euyl, And his hors schuþ not ben afoundred & manye oþer vertues it hath, Wherefore men ¹holden it full precyous. From
- 16 Ebron men gon to Bethlem in half a day, for it is but .v. myle & it is full fayre weye be pleynes & wodes full delectable. Bethleem is a lityll cytee long & narwe & wel walled & in eche syde enclosed with gode dyches
- 20 And it was wont to ben cleped Efrata, as holy wrytt seyth: *ECCE AUDIUMUS EUM IN EFFRATA*, þat is to seye: lo wee herde him in efrata. And toward the est ende of the cytee is a full fair chirche and a graciouslye & it
- 24 hath many toures, pynacles & corneres full stronge & curiously made And within þat chirche ben .xliiij. pyleres of marblo grete & faire. And betwene the cytee & the chirche is the feld Floridous, þat is to seyne, the
- 28 feld florissched. For als moche as a faire mayden was blamed with wrong & schlaundred þat sche hadde don fornyacioun, For whiche cause sche was demed to the deth & to be brent in þat place, to the whiche sche was
- 32 ladd. And as the fyre began to brenne aboute hire sche made hire preyeres to oure lord þat as wissely as sche was not gylty of þat synne þat he wolde helpe hire & make it to be knowen to al men of his mercyfull grace.
- 36 And whan sche hadde þus seyð sche entred in to the

At the reconquest of the Holy Land, that tree will wax green.

Virtues of its wood.

[fol. 32 a]

Bethlehem.

Campus floridus.
The innocent maiden saved from fire.

(¹), Omitted through homeiotele. Restored partly from Eg.

The glowing
twigs are
turned to
red rose
bushes, the
others to
white.

[¹ fol. 32 b]

Cave of the
Nativity.

Names of
the Three
Kings.

Charnel
of the
Innocents.

Shrine of St.
Jerome.

[² fol. 38 a]

Spots of
Our Lady's
milk on red
marble.

fuyr And anon was the fuyre quenched t oute. And the
brondes þat weren brennyng becomen red roseres And
the brondes þat weren not kyndlled nor tend becomen
white roseres full of roses. And þeise ¹ weren the first 4
Roseres t Roses bothe white t rede, þat euere ony man
saugh. And þus was þis mayden saued be the grace of
god And þerfore is þat feld clept the feld of god florysscht,
for it was full of roses. Also besyde the queer of the 8
chirche at the right syde as men comen downward .xvj.
greces is the place where oure lord was born, þat is full
wel dyght of marble t full richely peynted with gold
syluer azure t oper coloures. And .iiij. paas besyde 12
is the crybbe of the ox t the asse. And besyde þat is
the place where the sterre fell þat ladde the .iiij. kynges
Iaspar Melchior t Balthazar, But men of Grece clepen
hem þus: Galgalath Malgalath t Saraphie, And the Iewes 16
clepen [hem] in this manere in Ebrew: APPELLIUS AMERRIUS
t DAMASUS. Theise .iiij. kynges offreden to oure lord gold
ensence t myrre And þei metten to gedre þorgh myracle of
god, For þei metten to gedre in a cytee in ynde þat men 20
clepen Cassak þat is .liij. iourneyes fro Bethleem. And
þei weren at Bethleem the .xiiij. day And þat was the
.iiij. day after þat þei hadden seyn the sterre whan þei
metten in þat cytee, And þus þei weren in .ix. dayes 24
fro þat cytee at Bethleem t þat was gret myracle. Also
vnder the cloystre of the chirche be .xviij. degrees at the
right syde is the charnell of the Innocentes where here
bones lyzn And before the place where oure lord was 28
born is the tombe of seynt ² Ierome þat was a preest t a
Cardynall þat translatede the bible t the psaltere from
Ebrew in to latyn And withoute the mynstre is the
chayere þat he satt in whan he translated it. And faste 32
besyde þat chirche a .lx. fedme is a chirche of seynt
Nicholas where oure lady rested hire after sche was
lyghted of oure lord And for as meche as sche had to
meche mylk in hire pappes þat greued hire, sche mylked 36
hem on the rede stones of marble so þat the traces may

- 3it ben sene in the stones aH w[h]yte.⁽¹⁾ And 3ee schuH
 vnderstonde pat aH pat dwellen in Bethleem ben cristene
 men And pere ben faire vynes aboute the cytee t gret
 4 plentee of wyn pat the cristene men han don let make
 But the Sarazines ne tylen not no vynes ne pei The
Saracens.
drink no
wine.
 drynken no wyn. For here bokes of here lawe pat
 Makomete betoke hem, whiche pei clepen here ALKARON
 8 t summe clepen it MESAPH t in anoþer langage it is
 cleped HARME And the same boke forbedeth hem to
 drinke wyn, For in pat boke Machomete cursed aH po
 pat drynken wyn t alle hem pat sellen it. For summen
 12 seye pat he slough ones an heremyte in his dronkeness
 pat he loued ful wel And þerfore he cursed wyn t hem
 pat drynken it. But his curs be turned in to his owne
 hed as holy writt seith: ET IN VERTIGEM IPSIUS INIQUITAS
 16 EIUS DESCENDET, pat is for to seye: his wykkedness
 schall turne t falle in his owne heed. ¹ And also the [fol. 33 b]
 Sarazines bryngen forth no pigges nor pei eten no swynes
 flessch, for pei seye it is brother to man t it was forboden They eat
no pork.
 20 be the olde lawe t pei holde[n]⁽²⁾ hem alle acursed pat eten
 pereof. Also in the lond of Palestyne t in the lond of
 Egypt pei eten but lytill or non of flessch of veel or of Beef and
veal are
scarce.
 beef but he be so old pat he may nomore trauayle for
 24 elde, for it is forbode And for because pei hauen but
 fewe of hem, þerfore pei norissche hem for to ere here
 londes. In this cytee of Bethleem was David the kyng King David.
 born And he hadde .lx. wyfes t the firste wyf highte
 28 Michol And also he hadde .ccc. lemmannes. And fro
 Bethleem vnto Ierusalem nys but .ij. myle And in the
 weye to Ierusalem half a myle fro Bethleem is a chirche
 where the aungel seyde to the schepperdes of the birthe
 32 of crist. And in pat weye is the tombe of RacheH pat Rachel's
tomb.
 was Iosephes moder the patriarke. And sche dyede anon
 after pat sche was delyuered of hire sone Beniamyn t
 pere sche was buried of Iacob hire husbonde, And he

⁽¹⁾ wlyte, MS.⁽²⁾ holdem C.

The star of Bethlehem. leet setten .xij. grete stones on hire in tokene þat sche had born .xij. children. In þat same weye half myle fro Ierusalem appered the sterre to the .iiij. kynges, In þat weye also ben manye chirches of cristene men be the 4 whiche men gon towards the cytee of Ierusalem.

Ch. XI. OF THE PILGRIMAGES IN IERUSALEM + OF THE HOLY PLACES þERABOWTE.

Position of Jerusalem. **A**FTER for to speke of Ierusalem the holy cytee þee schuff vndirstonde þat it stont full faire betwene
 [fol. 34 a] hilles + ¹þere ben no ryueres ne welles but water cometh 8 be condyte from Ebron. And þee schuff vnderstonde þat Ierusalem of olde tyme vnto the tyme of Melchisedech was cleped Iebus, And after it was clept Salem vnto the tyme of kyng David þat putte theise .ij. names togidere + 12 cleped it Iebusalem And after þat kyng Salomon cleped it Ierosolomye And after þat men cleped it Ierusalem + so it is cleped ȝit. And aboute Ierusalem is the kyngdom of Surrye And þere besyde is the lond of Palestyne And 16 besyde it is Ascolone And besyde þat is the lond of Maritame. But Ierusalem is in the lond of Iudee, And it is clept Iude for þat Iudas Machabeus was kyng of þat contree And it marcheth Estward to the kyngdom 20 of Arabye, on the south syde to the lond of Egipt + on the west syde to the grete see, On the north syde toward the kyngdom of Surrye + to the see of Cypre. In Ierusalem was wont to be a Patriark + Erchebysschoppes 24 + Bisschoppes abouten in the contree. Abowten Ierusalem ben þeise cytees: Ebron at .vij. myle, Ierico at .vj. myle, Bersabee at .viij. myle, Ascalon at .xvij. myle, Iaff at .xvj. myle, Ramatha at .iiij. myle And Bethiteem at .ij. 28 myle. And a .ij. myle from Bethiteem toward the south is the chirche of seynt karitot þat was Abbot þere For

Her names.
 Syria.
 Maritime plain.
 Distances from other cities.
 St. Chariton.

l. 5, men, repeated in C.
 l. 22, to, repeated in C.

- whom þei maden meche doel amonges the monkes whan
 he scholde dye & 3it þei ben in moornynge ¹ in the wise [1 fol. 34 b]
 þat þei maden here lamentacioun for him the firste tyme
 4 & it is full gret pytee to beholde. This contree & lond of
 Ierusalem hath ben in many dyuerse naciounes hondes
 And often perfore hath the contree suffred meche tribu-
 lacioun for the synne of the poeple þat duellen pere. For
 8 þat contree hath ben in the hondes of aȝ nacyouns þat is to
 seyne of Iewes, of Chananees, Assiryenes, Perses, Medoynes,
 Macedoynes, of Grekes, Romaynes, of Cristenemen, of
 Sarrazines, Barbaryenes, Turkes, Tartaryenes & of manye
 12 othere dyuerse nacyouns. For god wole not þat it be longe
 in the hondes of traytours ne of symneres be þei cristene or
 othere And now haue the hethene men holden þat lond in
 here hondes .xl. 3ere & more, But þei schuȝ not holde it
 16 longe 3if god wole. And 3ee schuȝ vndirstonde þat whan
 men comen to Ierusalem here first pilgrymage is to the
 chirche of the holy Sepulcre where oure lord was buried
 þat is withoute the cytee on the north syde But it is now
 20 enclosed in *with* the toun waȝ. And pere is a full fair
 chirche aȝ Rownd & open aboue & couered *with* leed
 And on the west syde is a fair tour & an high for belles
 strongly made And in the myddes of the chirche is a
 24 tabernacle as it were a lytyȝ hows made *with* a low lityȝ
 dore And þat tabernacle is made in manere of half a
 compas right curiously & richely made of gold & azure &
 opere riche coloures full nobelyche made And ² in the
 28 right syde of þat tabernacle is the sepulcre of oure lord
 And the tabernacle is .viij. fote long & .v. fote wyde & .xj.
 fote in heȝhte. And it is not longe sithe the sepulcre
 was aȝ open þat men myȝhten kisse it & touche it. But
 32 for pilgrymes þat comen thider peyned hem to breke the
 ston in peces or in poudre perfore the Soudan hath do
 make a waȝ aboute the sepulcre þat noman may towche
 it. But in the left syde of the waȝ of the tabernacle is
 36 wel the heȝhte of a man is a gret ston to the quantytee of
 a mannes hed þat was of the holy sepulcre & þat ston

Many
nations have
ruled the
Holy Land.

No sinners
can hold it
long.

The Holy
Sepulchre.

The
Compass.
[2 fol. 35 a]

Why the
Sepulchre
was fenced
in.

The miracle
of the Light-
ing of the
lamp.

Golgotha,
blood-marks
on the white
rock.

[1 fol. 85 b]

The tombs
of the first
Crusaders.
The place
of the
Crucifixion.

The age of
Our Lord;
conflicting
statements
reconciled.

kissen the pilgrymes þat comen pider. In þat tabernacle
ben no wyndowes but it is aH made light with lampes þat
hangen before the sepulcre And þere is a lampe þat
hongeth before the Sepulcre þat brenneth light t on the 4
gode Fryday it goth out be himself [and on þe Pasch day
it lightez agayne by it self]⁽¹⁾ at þat hour þat oure lord roos
fro deth to lyue. Also with in the chirche at the right
syde besyde the queer of the chirche is the mount of 8
Caluarye where oure lord was don on the cros And it is
a roche of white colour and a lytiH medled with red
And the cros was set in a morteyns in the same roche t on
þat roche dropped the woundes of oure lord whan he was 12
pyned on the cross t þat is cleped Galgathia, And men
gon vp to þat Golgathia be degrees. And in the place of
þat morteyns was Adames hed founden after Noes flode in
tokene þat the synnes of Adam scholde ben ¹bought in þat 16
same place And vpon þat roche made Abraham sacrifice
to oure lord. And þere is an awtere And before þat
awtier lyzn Godefray de Boleyne t Bawdewyn t opere
cristene kynges of Ierusalem. And þere nygh where oure 20
lord was crucyfyed is this writen in Greew: OTHEOS
BASILION YSMON PROSIONAS ERGASA SOTHIAS EMESOTIS GYS.
þat is to seyne in latyn: HIC DEUS NOSTER REX
ANTE SECUA OPERATUS EST SALUTEM IN MEDIO TERRE. 24
þat is to seye: this god oure kyng before the worldes
hath wrought hele in myddes of the erthe. And also on
þat roche where the cros was sett is writen within the
roche þeise wordes: CYOS MYST YS BASIS TOUPISTEOS THEY 28
THESMOFY, þat is to seyne in latyn: QUOD VIDES EST
FUNDAMENTUM TOCIUS FIDEI MUNDI HUIUS, þat is to seye:
þat þou seest is ground of aH the world t of this feyth.
And 3ee schult vndirstonde þat whan oure lord was don 32
vpon the cros he was .xxxiiij. 3er t .iiij. monethes of
elde And the prophecy of David seyth þus: QUAD-
RAGINTA ANNIS PROXIMUS FUI GENERACIONI HUIC, þat
is to seye: Fourty 3eer was I neighbore to this kynrede, 36

(1) Eg. 1982.

- And þus scholde it seme þat the prophecyes ne were not trewe, But þei ben bothe 'trewe, For in old tyme men maden o 3eer of .x. monethes, of the whiche March was
 4 the firste & Decembre was the laste, But Gayus þat was Emperour of Rome putte þeise .ij. monethes þere to : Janyuer & Feuerer & ordeyned the 3eer of .xij. monethes, ¹þat is to seye .ccclxv. dayes withoute lepe 3eer after the
 8 propre cours of the sonne. And þefore after cowntynge of .x. monethes of the 3eer he dyede in the .xl. 3eer, as the prophete seyde & after the 3eer of .xij. monethes he was of age .xxxij. 3eer & .ij. monethes. Also within the
 12 mount of Caluarie on the right side is an awtere where the piler ly3th þat oure lord Ihesu was bounden to whan he was scourged And þere besyde .iiij. fote ben .iiij. pileres of ston þat allweys droppen water & summen seyn
 16 þat þei wepen for oure lordes deth. And nygh þat awtier is a place vnder erthe .xliij. degrees of depnesse where the holy croys was founden be the wytt of seynte Elyne vnder a roche where the Iewes had hidde it And þat was the
 20 verray croys assayed For þei founden .iiij. crosses, on of oure lord & .ij. of the .ij. thefes And seynte Elyne preued hem on a ded body þat aros from deth to lyue whan þat it was leyd on it þat oure lord dyed on. And
 24 þereby in the wa3 is the place where the .iiij. nayles of oure lord weren hidd, For he had .ij. in his hondes & .ij. in his feet And of on of þeise the Emperour of Costantynople made a bryd3t to his hors to bere him in bataylle
 28 & þorgh vertue þereof he ouercam his enemyes And wan all the lond of Asye the lesse þat is to seye Turkye, Ermonye the lasse & the more And from Surrye to Ierusalem, From Arabye to Persie, from Mesopotayme
 32 to the kyngdom of Halappee, From Egypt the highe & the lowe & all the opere kyngdomes vnto ²the depe of Ethiope & in to ynde the lesse þat panne was cristene. And þere was in þat tyme many gode holy men & holy heremytes of
 36 whom the book of fadres lyfes speketh & þei ben now in paynemes & sarazines hondes, But whan god all myghty

Thirty-three
is equal to
forty.

Julian
calendar.

[¹ fol. 36 a]

The weeping
pillars.

The True
Cross found
by St.
Helena ;

it revives a
dead body.

Con-
stantine's
victory
through the
nails of the
True Cross.

[² fol. 36 b]

The coun-
tries lost to
Christianity
shall be
recovered.

The Com-
pass marks
the centre of
the world.

The Resur-
rection.

The steps
leading up
to Calvary.

The Indian
priests con-
secrate the
Host in the
way of the
primitive
Church.

The weak
spot in the
fortifica-
tions of
Jerusalem.

wole right als the londes weren lost þorgh synne of
cristene men, so schuH þei ben wonnen azen be cristen
men þorgh help of god. And in myddes of þat chirche is a
compas in the whiche Ioseph of Aramathie leyde the body 4
of oure lord whan he had taken him down of the croys t þere
he wassched the woundes of oure lord And þat compas
seye men is the myddes of the world. And in the chirche
of the sepulchre on the north syde is the place where oure 8
lord was put in prisoun, For he was in prisoun in many
places. And þer is a partye of the cheyne þat he was
bounden with And þere he appered first to Marie Magda-
leyne whan he was rysen t sche wende þat he had ben 12
a gardener. In the chirche of seynt Sepulcre was wont
to ben Chanouns of the ordre of seynt Augustyn t hadden
a Priour but the Patriark was here souereyn. And with-
oute the dores of the chirche on the right syde as men 16
gon vpward .xviij. greces seyde oure lord to his moder :
MULIER ECCE FILIUS TUUS, þat is to seye : Womman lo
thi sone, And after þat he seyde to John his disciple :
ECCE MATER TUA, þat is to seyne : lo behold thi moder 20
And þeise wordes he seyde on the cros. And on þeise
greces wente oure lord ¹whan he bare the cros on his
schulder And vnder this grees is a chapeH t in þat
chapeH syngen prestes yndyenes þat is to seye prestes of 24
yude noght after oure lawe but after here t aH wey þei
maken here sacrement of the awtier [of breed] ⁽¹⁾ seyenge
PATER NOSTER t opere preyeres þerewith, With the whiche
preyeres þei seye the wordes þat the sacrement is made of 28
For þei ne knowe not the Addiciouns þat many popes han
made, but þei synge with gode deuocioun. And þere nere
is the place where þat oure lord rested him whan he was
wery for berynge of the cros. And 3ee schuH vnder- 32
stonde þat before the chirche of the Sepulcre is the cytee
more feble þan in any othere partie for the grete playn
þat is betwene the chirche t the citee. And toward the
Est syde withoute the walles of the cytee is the vale of 36

⁽¹⁾ Eg.

Iosaphath þat toucheth to the walles as pough it were
 a large dych, And abouen þat vale of Iosaphath, out of the
 cytee, is the chirche of Seynt Steuene where he was
 4 stoned to deth And þere beside is the gildene ȝate þat
 may not ben opened, be the whiche ȝate oure lord entrede
 on PALMESONDAY vpon an asse ⁊ the ȝate opened aȝenst
 him whan he wolde go vnto the temple And ȝit apperen
 8 the steppes of the asses feet in .iiij. places of the degrees
 þat ben of full harde ston. And before the chirche of
 seynt Sepulchre toward the south a .cc. paas is the gret
 hospitaH of seynt Iohn of the whiche the Hospitaleres
 12 hadd¹ here foundacioun And with^{xx}inne the palays of the
 sekemen of þat hospitaH ben .viij. ⁊ .iiij. pileres of ston And
 in the walles of the hows with^{ti}oute the nombre aboueseyd
 þere ben .liiij. pileres þat beren vp the hows And fro þat
 16 hospitaH to go toward the Est is a full fayr chirche þat
 is clept nostre Dame la graund And þan is þere another
 chirche right nygh þat is clept nostre Dame de latyne.
 And þere weren Marie Cleophee ⁊ Marie Magdaleyne
 20 ⁊ teren here heer whan oure lord was peyned in the
 cros.

St. Stephen's
Church.
The Golden
Gate.

The marks
of the ass's
feet.

St. John's
Hospital.
[1 fol. 37 b]

Notre-Dame
la Grande
and Notre-
Dame latine.

OF THE TEMPLE OF OURE LORD; OF THE
 CRUELTEE OF KYNG HEROD; OF THE
 MOUNT SYON; OF PROBatica PISCINA,
 AND OF NATATORIUM SYLOE.

Ch. XII.

AND fro the chirche of the Sepulchre toward the Est
 at .viij. paas is ^{xx}TEMPLUM DOMINI. It is right a
 24 feir hows ⁊ it is all round ⁊ high ⁊ c[u]uered with leed
 ⁊ it is wel paued with white marble, But the sarazines
 wole not suffre no cristene man ne Iewes to come þerein,
 For þei seyn þat none so foule synfull men scholde not
 28 come in so holy place. But I cam in þere ⁊ in othere
 places þere I wolde for I hadde lettres of the Soudan

The Temple
of the Lord.

I was privi-
leged to
enter by the
Soudan's
Great Seal.

with his grete seel + comounly oper men han but his
 signett. In the whiche lettres he commanded of his
 specyall grace to all his subgettes to lete me seen all the
 places + to enforme me pleylnly all the mysteries of euery 4
 place + to condyte me fro cytee to cytee 3if it were nede +
 [1 fol. 38 a]• buxomly to resceyue me + my companye¹ + for to obeye to
 all my requestes resonable 3if þei weren not gretly a3en
 the RyaH power + dignytee of the Soudan or of his lawe. 8
 And to opere þat asken him grace, suche as han serued
 him he ne 3eueth not but his signett the whiche þei make
 to be born before hem hangynge on a spere. And the
 Ordinary people only obtain his signet,
 to which the greatest reverence is shown.
 folk of the contree don gret worschipe + reuerence to his 12
 signett or his seel + knelen þereto as lowly as wee don to
 CORPUS DOMINI And 3it men don full grettere reuerence
 to his lettres, For the AdmyraH + alle opere lordes þat
 þei ben schewed to, before or þei resceyue hem þei knelen 16
 down + þan þei take hem + putten hem on here hedes
 + after þei kissen hem + þan þei reden hem knelynge
 with gret reuerence + þan þei offren hem to do all þat the
 berere asketh. And in this templum domini weren 20
 somtyme Chanouns Reguleres + þei hadden an Abbot to
 whom þei weren obedient. And in this temple was
 Charlemayn whan þat the aungeH broughte him the
 Charle-
 magne here
 received the
 preputium,
 which he
 brought to
 Paris,
 Poitiers and
 Chartres.
 Destruction
 of the
 Temple of
 Solomon.
 prepuce of oure lord Ihesu crist of his Circumcisioun And 24
 after kyng Charles leet bryngen it to Parys in to his
 chapel And after þat he leet brynge it to Peyteres +
 after þat to Chartres. And 3ee schuH vnderstonde þat
 this is not the temple þat Salomon made, for þat temple 28
 dured not but .mc + ij. 3eer, For Tytus Vaspasianes
 sone Emperour of Rome had leyd sege aboute Ierusalem
 for to discomfyte the Iewes for þei putten oure lord to
 [2 fol. 38 b] dethe, 2 withouten leue of the Emperour And whan he 32
 hadde wonnen the cytee he brente the temple + beet it
 down + all the cytee + toke the Iewes, + dide hem to
 dethe .xj.cm. + the othere he putte in prisoun + solde hem

- to seruage .xxx. for o peny, for þei seyde þei boughte
 Ihesu for .xxx. penyes And he made of hem better cheep
 Whan he ʒaf .xxx. for o peny. And after þat tyme
 4 IULIANUS APOSTATA þat was Emperour ʒaf leue to the
 Iewes to make the temple of Ierusalem for he hated
 cristene men. And ʒit he was cristned but he forsoke
 his lawe & becam a renegade And whan the Iewes hadden
 8 made the temple com an erthequakeng & cast it down as
 god wolde & destroyed aȝ þat þei had made. And after
 þat Adryan þat was Emperour of Rome & of the lynage
 of Troye made Ierusalem aȝen & the temple in the same
 12 manere as Salomon made it And he wolde not suffre no
 Iewes to dwell þere, but only cristene men, For aȝpough
 it were so þat he were not cristned ʒit he louede cristene
 men more þan any other nacioun saf his owne. This
 16 Emperour leet enclose the chirche of seynt Sepulcre &
 walle it within the cytee, þat before was withoute the
 cytee long tyme befor And he wolde haue chaunged the
 name of Ierusalem & haue cleped it Elya But þat name
 20 lasted not longe. Also ʒee schuȝ vndirstonde þat the
 sarazines don moche reuerence to þat temple & þei seyn
 þat that place is right holy And whan þei gon ¹ in þei
 gon barefote & knelen many tymes And whanne my
 24 felowes & I seygh þat whan wee comen in wee diden of
 oure schoon & camen in barefote & þoughten þat wee
 scholden don as moche worschipe & reuerence þereto as
 any of the mysbeleuyng men scholde & als gret con-
 28 punctioun in herte to haue. This temple is .lxiiij. cubytes
 of wydeness & als manye in lengthe And of heghite it is
 .vj. cubites And it is withjnnne aȝ aboute made with
 pyleres of marble & in the myddel place of the temple
 32 ben many high stages of .lxiiij. degrees of heghite made
 with gode pylers aȝ aboute. And this place the Iewes
 callen SANCTA SANCTORUM þat is to seye holy of hales
 And in þat place cometh noman saf only here prelate
 36 þat maketh here sacrificise And the folk stonden aȝ

Thirty Jews
for a penny.
Under
Julian the
Apostate,
the Temple
was re-built
and de-
stroyed
again.

Adrian pro-
tected the
Christians,

and called
Jerusalem
Elya
Capitolina.

The
Saracens
reverence
the Temple.
[1 fol. 29 a]

Its
dimensions.

The Holy of
Holies.

The dried-up
well.

Moriah or
Bethel.

[¹ fol. 39 b]

Contents of
the ark.

The box
of jasper.

Signs of the
Zodiac.

Jacob's
ladder.

aboute in diuerse stages after þei ben of dignytee or of
worschipe so þat þei aȝ may see the sacrifice. And in
þat temple ben .iiij. entrees & the ȝates ben of cypress wel
made & curiously dight And within the Est ȝate oure
lord seyde: here is Ierusalem. And in the north syde of 4
þat temple within the ȝate þere is a welle but it renneth
nogȝt of the whiche holy writt speketh of & seyȝh: VIDI
AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne: I saugh
water come out of the temple. And on þat other syde of 8
the temple þere is a roche þat men clepen Moriach, but
after it was clept Bethel where the Arke of god with
relykes of Iewes weren wont to ben put. þat¹ arke
or hucche with the Relikes Tytus ledde with hym to 12
Rome whan he had scomfyted aȝ the Iewes. In þat
arke weren the .x. commandementes & of Aarones ȝerde &
of Moyses ȝerde with the whiche he made the rede see
departen as it had ben a waȝ on the riȝt syde & on the 16
left syde, while þat the peple of Israel passeden the see
drye foot. And with þat ȝerde he smoot the Roche &
the water cam out of it & with þat ȝerde he dide manye
wondres. And þere in was a vessel of gold full of 20
MANNA & clothinges & honournementes & the tabernacle of
Aaron & a [table]⁽¹⁾ square of gold with .xij. precyous stones
And a boyst of Iasper grene with .iiij. figures & .viij.
names of oure lord & .vij. candelstykes of gold & .xij. 24
pottes of gold & .iiij. Censeres of gold & an Awtier of gold
& .iiij. lyouns of gold vpon the whiche þei bare Cherubyn
of gold .xij. spannes long and the Cercle of Swannes
of heuene with a tabernacle of gold & a table of syluer & 28
.ij. trompes of siluer & .vij. barly loues & aȝ the opere
relikes þat weren before the birthe of oure lord Ihesu crist.
And vpon þat roche was Iacob slepyng when he saugh
the aungeles gon vp & down by a ladder & he seyde: VERE 32
LOCUS ISTE SANCTUS EST & EGO IGNORABAM, þat is to seyne:
Forsothe this place is holy & I wiste it nogȝt. And

(¹) tabernacle, C.

l. 14, -þat, repeated in C.

- pere an aunge helde Iacob stille + turned his name +
 cleped him Israel. And in þat same place David saugh
 the Aunge þat smot the folk with a swerd + put it vp
 4 blody in the schethe. ¹And in þat same Roche was [1 fol. 40 a]
 seynt Symeon whan he resceyued oure lord in to the
 temple. And in this roche he sette him whan the Iewes
 wolde a stoned him + a sterre cam doun + 3af him
 8 light. And vpon þat Roche preched oure lord often
 tyme to the peple + out þat seyde temple oure lord drof
 out the byggeres + the selleres. And vpon þat roche
 oure lord sette him whan the Iewes wolde haue
 12 stoned him + the Roche cleef in two + in þat
 cleuyng was oure lord hidd And pere cam doun a sterre +
 3af light + serued him with claretee. And vpon þat roche
 satt oure lady + lerned hire sawtere And pere oure lord
 16 for3af the womman hire synnes þat was founden in
 avowtrie And pere was oure lord circumcyded And pere
 the aunge schewede tydynges to zacharie of the birthe of
 seynt Baptyst his sone And pere offred first Melchisedech
 20 bred + wyn to oure lord in tokene of the sacrement þat
 was to comene And pere feH David preyeng to oure lord
 + to the Aunge þat smot the peple þat he wolde haue
 mercy on him + on the peple + oure lord herde his preyere
 24 + perfore wolde he make the temple in þat place, but oure
 lord forbade him be an AungeH. for he had don tresoun
 whan he leet sle vrie the worthi knyght for to haue
 Bersabee his wyf And perfore aH the purueyance þat he
 28 hadde ordeyned to make the temple with he toke it
 Salomon his sone + he made it. And he preyed oure
 lord þat aH þo þat preyeden to him in þat place with
 gode herte þat he wolde heren here preyere + graunten it
 32 hem 3if þei asked it right ²fullyche And oure lord [2 fol. 40 b]
 graunted him And perfore Salomon cleped þat temple the
 temple of conseiH + of help of god. And withoute the
 gate of þat temple is an awtiere where Iewes weren wont
 36 to offren dowues + turtles. And betwene the temple +
 þat awtier was zacharie slayn + vpon the pynacle of þat

The rock
shelters
Our Lord.

David not
allowed to
build the
Temple.

Solomon.

temple was oure lord brought for to ben tempted of the enemye the feend. And on the hegh̃te of þat pynacle the Iewes setten seynt Iame ⁊ casted hym down to the erthe þat first was bisschopp of Ierusalem. And at the entree 4

The Beautiful Gate.
of þat temple toward the west is the ȝate þat is clept PORTA SPECIOSA. And nygh̃ besyde þat temple vpon the right syde is a chirche couered with leed þat is clept Salomones scole And fro þat temple towards the south 8

The knights Templars.
right nygh̃ is the temple of Salomon þat is right fair ⁊ wel pollisscht And in þat temple dueh̃e the knygh̃tes of the temple þat weren wont to be elept *TEMPLERES* ⁊ þat was the fundacioun of here ordre so þat pere duelleden 12 knygh̃tes ⁊ IN *TEMPO DOMINI* Chanouns Reguleres.

The bath of Our Lord.
Fro þat temple to ward the Est a .xj. paas in the cornere of the cytee is the bath of oure lord And in þat bath was wont to come water fro paradys ⁊ ȝit it droppeth. And 16 pere besyde is oure ladyes bed And faste by is the [tombe] of seynt Symeon. ⁊ withoute the cloystre of the temple toward the north is a full faire chirche of seynte Anne oure ladyes moder And per¹ was oure lady. con- 20

Church of St. Anne.
[1 fol. 41 a]
ceyued And before þat chirche is a gret tree þat began to growe the same nyght. And vnder þat chirche in goenge down be .xxij. degrees lyth Ioachym oure ladyes fader in a faire tombe of ston And pere besyde lay somtyme seynt 24 Anne his wif but seynt Helyne leet translate hire to Costantynople. And in þat chirche is a welle in manere

Probatica Piscina.
of a cisterne þat is clept *PROBATICA PISCINA* þat hath .v. entreez. Into þat welle Aungeles weren wont to come 28 from heuene ⁊ bathen hem with̃inne ⁊ what man þat first bathed him after the mevyng of the water was made hool of what maner sykenes þat he hadde. And pere oure lord heled a man of the palasye þat lay .xxxviiij. ȝeer 32 ⁊ oure lord seyde to him: *TOLLE GRABATUM TUUM* ⁊ *AMBULA*, þat is to seye: Take thi bed ⁊ go. And pere besyde was Pilates hows And faste by is kyng Heroudes hows þat leet sle the Innocentes. This heroude was ouer 36

The houses of Pilate and Herod.
1. 18, temple of seynt Symeon, C.

- moche cursed & cruell. for first he leet sle his wif *pat* he
 louede right weH & for the passynge loue *pat* he hadde to
 hire whan he saugh hire ded he felH in a rage & oute of his
 4 wytt a gret while & sithen he cam azen to his wytt & after
 he leet sle his .ij. sones *pat* he hadde of *pat* wyf. And after
pat he leet sle another of his wyfes & a sone *pat* he hadde
 with hire And after *pat* he let sle his owne moder & he
 8 wolde haue slayn his broper also, but he dyede sodeynly.
 And after *pat* he dide aH the harm *pat* he cowde or
 myghite And after he felH in to sekness & whan he felte
 1 *pat* he scholde dye he sente after his suster & after aH [1 fol. 41 b]
- 12 the lordes of his lond & whan *pei* were comen he leet
 commande hem to prisoun & *pan* he seyde to his suster
 he wiste wel *pat* men of the contree wolde make no sorwe
 for his deth & *perfore* he made his suster. swere *pat* sche His death.
- 16 scholde lete smyte of aH the hedes of the lordes whan he
 were ded & *pan* scholde aH the lond make sorwe for his
 deth & eH nought & *pus* he made his testament. but his
 suster fulfilled not his wiH For als sone as he was ded
- 20 sche delyuered aH the lordes out of prisoun & lete hem
 gon eche lord to his owne [hous] & tolde hem aH the
 purpos of hire brothers ordynance & so was this cursede
 kyng neuer made sorwe fore as he supposed for to haue
- 24 *ben.* And *3ee* schuH vnderstonde *pat* in *pat* tyme *pere*
 weren .iiij. heroudes of gret namē & loos for here crueltee.
 This heroude of which I haue spoken offe was HEROUDE
 ASCOLONITE And he *pat* leet beheden seynt Iohn the
 28 Baptist was HEROUDE ANTYPAS And he *pat* leet smyte of
 seynt Iames hed was HEROUDE AGRIPPA & he putte
 seynt Peter in prisoun. Also furthermore in the cytee
 is the chirche of seynt Sauyour & *pere* is the left Arm of
 32 Iohn Grisostom & the more partye of the hed of seynt
 Steuene. And on *pat* oper syde in the strete toward the
 south as men gon to mount Syon is a chirche of seynt
 Iames where he was beheded. And fro *pat* chirche a
 xx
 36 .vj. paas is the mount Syon & *pere* is ²a faire chirche of Mount Sion.
 oure lady where sche dwelled & *pere* shee dyed And *pere* [2 fol. 42 a]

Herod's
cruelty.

[1 fol. 41 b]

His death.

The three
Herods:
Ascalonite,
Antipas,
Agrippa.St. Saviour's
Church.

St. James's.

Mount Sion.
[2 fol. 42 a]

The stone
of the
Sepulchre.

House of
Annah.

The Table of
the Last
Supper.

The Washing
of the Feet.

[1 fol. 42v]

Doubting
Thomas.

Pentecost.

was wont to ben an abbot of Chanouns reguleres, And
fro þens was sche born of the Apostles vnto the vale of
Iosaphath. And þere is the ston þat the AungeH
broughte to oure lady fro the mount of Synay + it is of 4
þat colour þat the roche is of seynt katelyne And þere
besyde is the ȝate where thorgh oure lady wente whan
sche was with childe whan sche wente to Bethleem.
Also [at] the entree of the mount syon is a chapeH + in 8
þat chapeH is the ston gret + large with the whiche the
sepulcre was couered with whan Ioseph of Aramathie had
put oure lord þerejune. The whiche ston the .iiij. Maries
sawen turnen vpward whan þei comen to the sepulcre the 12
day of his resurrexioun And þere founden an aungeH þat
tolde hem of oure lordes vprisynge fro deth to lyue.
And þere also is a ston in a waH besyde the ȝate of the
pyleer þat oure lord was scourged ate. And þere was 16
Annes hows þat was Bisshop of the Iewes in þat tyme
And þere was oure lord examyned in the nyght +
scourged + smyten + vyleously entreted. And in þat
same place seynt Peter forsoke oure lord thries or the cok 20
creew. And þere is a party of the table þat he made his
souper onne whan he made his maundee with his discyples
whan he ȝaf hem his flesch + his blode in forme of bred +
wyn. And vnder þat chapeH .xxxij. degrees is the place 24
where oure lord wossch þis disciples fete And ȝit is the
vesseH where the water was And þere besyde þat same
vesseH was seynt Steuene buried And þere is the autier
where oure lady herde the Aungeles synge messe And 28
þere appered first oure lord to his disciples after his
Resurrexioun the ȝates enclosed ¹and seyde to hem :
PAX VOBIS, þat is to seye : Pees to ȝou + on þat mount
appered crist to seynt Thomas the Apostle and bad him 32
assaye his woundes + þan beleued he first + seyde :
DOMINUS MEUS + DEUS MEUS, þat is to seye : my lord +
my god. In the same chirche besyde the awteer weren
aH the Aposteles on Wytsonday when the holy gost 36
l. 8, þat, C.

- descended on hem in lykness of fuyr. And pere made
 oure lord his Pask with his disciples And pere slepte
 seynt Iohn the Euuangelist vpon the breest of oure lord
 4 Ihesu crist t saugh slepynge many heuenly priuytees. St. John the
Evangelist's
dream.
 Mount Syon is withinne the cytee t it is a lytiH
 hiere pan the oper syde of the cytee And the cytee
 is strongere on pat syde pan on pat other syde
 8 For at the foot of the mount Syon is a faire casteH t a
 strong pat the soudan leet make. In the mount Syon
 weren buried kyng David t kyng Salomon t many Graves of
Jewish
Kings.
 othere kynges Iewes of Ierusalem And pere is the place
 12 where the Iewes wolden han cast vp the body of oure lady
 whan the Apostles beren the body to be buried in the
 vale of Iosaphath And pere is the place where seynt Petir
 wepte fuH tenderly after pat he hadde forsaken oure lord.
 16 And a stoness cast fro pat chapeH is ano^{xx}per chapeH where
 oure lord was jugged, for pat tyme was pere Cayphases Caiaphas'
house.
 hows. From pat chapeH to go toward the est at .vij. paas
 is a depe cave vnder the roche pat is clept the Galylee
 20 of ⁽¹⁾ oure lord where seynt Peter hidde him whan he had
 forsaken oure lord. Item betwene the mount syon t the
 temple Salomon is the place where oure lord reysed the
 mayden in hire faderes hows. Vnder the mount Syon
 24 toward the vale of Iosaphath is a welle pat is clept
 NATATORIUM SILOE t pere was oure lord wasshen after Pool of
Siloam,
[1 fol. 43 a]
 his bapteme And pere made ¹oure lord the blynde man
 to see And pere was yburied ysaye the prophete. Also
 28 streght from Natatorie Sylloe is an ymage of ston t of
 olde aunyen werk pat Absalon leet make And be cause
 pere of men clepen it the hond of Absalon. And faste
 by is git the tree of Eldre pat Iudas henge him self vpon Where Judas
hanged
himself.
 32 for dispeyr pat he hadde whan he solde and betrayed
 oure lord. And pere besyde was the synagoge where the The
Synagogue.
 bysschoppes of Iewes t the sarrazins camen togidere and
 helden here conseiH And pere caste Iudas the .xxx. pens
 36 before hem and seyde pat he hadde synned betrayenge

(1) of, repeated, C.

oure lord. And þere nygh was the hows of the Apostles
 Phēlipp + Iacob Alphe. And on þat oþer syde of mount
 Syon toward the south bezonde the vale a stoness cast is
 Acheldamach þat is to seye the feld of blood þat was 4
 bought for the .xxx. pens þat oure lord was sold fore
 And in þat feld ben many tombes of cristene men for
 þere ben manye pilgrymes grauen. And þere ben many
 oratories as chapel + hermytages where heremytes weren 8
 wont to due. And toward the est an .c. pas is the
 charnell of the hospitall of seynt Iohn where men weren
 wont to putte the bones of dede men. Also fro Ierusalem
 toward the west is a fair chirche where the tree of the 12
 cros grew. And .ij. myle fro þens is a faire chirche
 where oure lady mette with Elizabeth whan þei weren
 bothe with childe + seynt Iohn stered in his modres
 wombe + made reuerence to his creatour þat he saugh 16
 not. And vnder the awtier of þat chirche is the place
 where seynt Iohn was born. And fro þat chirche is a
 myle to the castell of Emaux. And þere also oure lord
 schewed him to .ij. of his disciples after his resurrexioun. 20
 Also on þat oþer syde .cc. pas fro Ierusalem is a chirche
 where was wont to ^{ti} be the caue of the lyoun And vnder
 þat chirche at .xxx. degrees of depness weren entered .xij
 + m. martires in the tyme of kyng Cosdroe, þat the lyoun 24
 mette witha in a nyght be the wille of god. Also fro
 Ierusalem .ij. myle is the mountjoye a full fair place + a
 delicious and þere lyth Samuel the prophete in a fair
 tombe. And men clepen it mountioye for it zeueth 28
 ioye to pilgrymes hertes because þat þere men seen first
 Ierusalem. Also betwene Ierusalem + the mount of
 Olyuete is the vale of Iosaphath vnder the walles of the
 cytee as I haue seyd before. And in the myddes of þat 32
 vale is a lyti ryuere þat men clepen TORRENS CEDRON.
 And abouen it ouerthwart lay a tre þat the cros was made
 offe þat men zeden ouer onne. And faste by it is a lity
 pytt in the erthe where the foot of the pileer is 36

- entered And *pere* was oure lord first scourged, for he
 was scorged + vileyusly entreted in many places. Also
 in the myddel place of the vale of Iosaphath is the
 4 chirche of oure lady + it is of .xliij. degrees vnder the
 erthe vnto the sepulchre of oure lady; And oure lady was
 of age whan sche dyed .lxxij. 3eer And beside the sepulcre
 of oure lady is an awtier where oure lord for3af seynt
 8 Peter aH his synnes + fro thens toward the west vnder an
 awtere is a welle *pat* cometh out of the flo3me of *paradys*.
 And wyteth wel *pat* *pat* chirche is fuH lowe in the erthe
 + *sum* is aH *withjonne* the erthe, But I suppose wel *pat* it
 12 was not so founded, But for because *pat* Ierusalem hath
 often tyme *ben* destroyed + the walles abated + beten
 down + tombled into the vale And *pat* *pei* han *ben* so
 filled a3en + the ground enhaunced, + for *pat* skynH is the
 16 chirche so lowe *within* the erthe + natheles men seyn
pere comounly *pat* the erthe hath so *ben* clouen ¹syth the
 tyme *pat* oure lady was *pere* buried, And 3it men seyn
pere *pat* it wexeth + groweth euery day *withouten* dowte.
 20 In *pat* chirche were wont to *ben* monkes blake *pat*
 hadden hire abbot. And besyde *pat* chirche is a chapeH
 besyde the Roche *pat* highit Gethsemany + *pere* was oure
 lord kyssed of Iudas. And *pere* was he taken of the
 24 Iewes And *pere* laft oure lord his disciples whan he wente
 to preye before his passioun whan he preyed + scyde:
 PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, *pat* is
 to seye: Fader 3if it may be do lete this chalys go fro
 28 me, And whan he *cam* a3en to his disciples he fond hem
 slepyng3e. And in the Roche *withjonne* the chapeH 3it
 apperen the fyngres of oure lordes hond whan he putte
 hem in the roche whan the Iewes wolden haue taken him.
 32 And fro thens a stones cast toward the south is another
 chapeH where oure lord swette droppes of blood. And
pere right nygh is the tombe of kyng Iosaphath of whom
 the vale bereth the name. This Iosaphath was kyng of
 36 *pat* contree + was *conuerted* by an heremyte *pat* was a
 worthi man + dide moche gode. And fro pens a bowe

Sepulchre
of Our Lady.

How the
church has
sunk into
the earth.

[1 fol. 44 a]

Gethsemane.

King Je-
hoshaphat.

The Mount
of Olives.

Ascension
church.

[¹ fol. 44^b]

Bethphage.

Bethany, St.
Julian.

The raising
of Lazarus.

drawght toward the south is the chirche where seynt
Iames + Zacharie the prophete weren buryed. And aboue
þat vale is the mount of Olyuete And it is cleped so for
the plentee of Olyues þat growen þere. þat mount is 4
more high þan the cytee of Ierusalem is And þerfore may
men vpon þat mount see manye of the stretes of the cytee
And betwene þat mount + the cytee is not but the vale
of Iosaphath þat is not full large + fro þat mount steigh 8
oure lord Ihesu crist to heuene vpon Ascencioun day
And ȝit þere scheweth the schapþ of his left foot in
the ston, And þere is a chirche where was wont to ¹ be
An Abbot + Chanouns reguleres. And a lytyl thens 12
.xxviij. pas is a chapeil + þerein is the ston on the whiche
oure lord sat whan he prechede the .viij. blessinges +
seyde þus : BEATI PAUPERES SPIRITU. And þere he taughte
his disciples the PATER NOSTER And wrot it with his 16
fynger in a ston. And þere nygh is a chirche of seynte
Marie Egipcyane + þere sche lyth in a tombe. And fro
þens toward the Est a .iiij. bowe schote is Bethfagee to the
whiche oure lord sente seynt Peter + seynt Iames for to 20
seche the Asse vpon Palme sonday + rode vpon þat asse
to Ierusalem. And in comynge down fro the mount of
Olyuete toward the est is a casteil þat is cleped Bethanye
And þere dwelte Symon leprous + þere herberwed oure 24
lord + after he was baptized of the apostles + was clept
Iulian + was made bisschoþþ, And this is the same Iulyan
þat men clepe to for gode herberghgag, for oure lord
herberwed with him in his hows. And in þat hous oure 28
lord forȝaf Marie Magdaleyne hire synnes, þere sche
wissch his feet with hire teres + wyped hem with hire
heer And þere serued seynt Martha oure lord ; þere oure lord
reysed lazar fro deth to lyue þat was ded .iiij. dayes + stank 32
þat was brother to Marie Magdaleyne + to Martha ; And
þere duelte also Marie Cleophe. þat castell is wel a myle
long fro Ierusalem. Also in comynge down fro the mount
of Olyuete is the place where oure lord wepte vpon Ieru- 36
salem. And þere besyde is the place where oure lady appe-

- red to seynt Thomas the Apostle after hire Assumpcioun
 + 3af him hire gyrdyH. And right nygh is the ston where
 oure lord often tyme sat vpon whan he prechede And Our Lady's
girdle.
- 4 vpon þat same he schaff sytte at the day of doom right as
 him self seyde. Also after the mount of Olyuete is the
 mount of Galilee, pere assembleden the Apostles whan
 Marie Magdaleyne cam ¹ + tolde hem of cristes vprisynge [¹ fol. 45 a]
- 8 And pere betwene the mount Olyuete + the mount Galilee
 is a chirche where the angel seyde to oure lady of hire deth.
 Also fro Bethanye to Ierico [er fyue myle. Ierico]⁽¹⁾ was Jericho,
Joshua.
- 12 is pere but a lityH village. þat citee tok Iosue be myracle
 of god + commandement of the Angel + destroyed it + cursed
 it + aH hem þat bygged it aȝen. Of þat citee was zacheus the Zacchaus
in the
sycomore.
- 16 lord because he was so litiH, he myghte not seen him
 for the peple. And of þat cytee was Raab the comoun Rahab and
the spies.
- womman þat ascaped allone with hem of hire lynage +
 sche often tyme refressched + fed the messageres of Israel
- 20 + kepte hem from many grete periles of deth + þerfore
 sche hadde gode reward as holy writt seyth: QUI ACCIPIT
 PROPHE TAM IN NOMINE MEO MERCEDEM PROPHETE ACCIPIET,
 þat is to seye: he þat taketh a prophete in my name; he
- 24 schaff take mede of the prophete. And so hadde sche, For
 sche prophcyed to the messageres seyenge: NOVI QUOD
 DOMINUS TRADET VOBIS TERRAM HANC, þat is to seye: I wot
 wel þat oure lord schal betake ȝou this lond, And so he
- 28 dide And after Salomon Naasones sone wedded hire +
 fro þat tyme was sche a worthi womman t. serued god wel.
 Also fro Betanye gon men to flom Iordan by a moun-
 tayne + þorgh desert + it is nygh a day iorneye fro
- 32 Bethanye toward tife est to a gret hiH where oure lord
 fasted .xl. dayes. Vpon þat hiH the enemy of heH bare The Tempta-
tion of Our
Lord.
- oure lord + tempted him + seyde: DIC VT LAPIDES ISTI PANES
 FIANT, þat is to seye: sey þat theise stones be made lounes.
- 36 In þat place vpon the hiH was wont to ben a faire chirche,

⁽¹⁾ Missing in C.

The
Georgians.
[fol. 45 v]

but it is all destroyed so *pat pere* is now but an hermytage
pat a maner of cristene men holden *pat* ben cleped Geor-
 gyenes for seynt George conuerted hem. Vpon ¹*pat* hiȝt
 duelte Abraham a gret while + perfore men clepen it 4
 Abrahames gardyn And betwene the hiȝt + this gardyn
 renneth a lityȝt broke of water *pat* was wont to ben
 bytter, but be the blessing of helisee the prophete it
 becam swete + gode to drynke. And at the foot of this 8
 hiȝt toward the playn is a grete welle *pat* entreth into
 flom Iordan. Fro *pat* hiȝt to Ierico *pat* I spak of before
 is but a myle in goynge toward flom Iordan. Also as men
 gon to Ierico sat the blynde man cryenge: IHESU FILI 12
 DAVID MISERERE MEI, *pat* is to seye: Ihesu dauides sone
 haue mercy on me, + anon he hadde his sight. Also .ij.
 myle fro Ierico is flom Iordan + an half myle more nyȝt
 is A faire chirche of seynt Iohn the Baptist, where he 16
 baptised oure lord And pere besyde is the hous of Ieremye
 the prophete.

The blind
man cured.

CH. XIII. OF THE DEDE SEE, AND OF THE FLOM
 JORDAN; OF THE HED OF SEYNT JOHN THE
 BAPTIST, + OF THE VSAGES OF THE
 SAMARITANES.

The Dead
Sea.

Engeddi.

Balaam the
priest, son
of Beor or
Bosor.

Zoar.

AND fro Jerico a .iiij. myle is the dede see; Aboute
pat see groweth moche Alom + of Alkatran. 20
 Betwene Jerico + *pat* see is the lond of Dengadde + pere
 was wont to growe the bawme, But men make drawe the
 braunches pereof + beren hem to ben graffed at Babyloyn, e
 And jit men clepen hem vynes of Gaddy. At a cost of *pat* 24
 see as men gon from Arabe is the mount of the Moabytes
 where pere is a cave *pat* men clepen karua. Vpon *pat*
 hiȝt ladde Balak the sone of Booz Balaam the prest for to
 curse the peple of Israel. *pat* dede see departeth the 28
 lond of [Iudee]⁽¹⁾ + of Arabye and *pat* see lasteth from
 Soara vnto Arabye. The water of *pat* see is full bytter

(1) ynde, MS.

- † salt And 3iff the erthe were made moyst † weet with
 pat water it wolde neuere bere fruyt. And the erthe
 † the lond chaungeþ often his colour And it casteth †
 4 out of the water a thing pat men clepen Aspalt Also gret Asphalt.
 peces as the gretness of an hors ¹ euery day † on aȝ sydes. [† fol. 46 a]
 And fro Ierusalem to pat see is .CC. furlonges; pat see is
 in lengthe fyue hundred and foure skore furlonges And
 8 in brede an hundred and fifty furlonges And it is clept Why called
 the dede see for it renneth nought, but is euere vnmeu- the Dead
 able. And nouther man ne best ne nothing pat bereth Sea.
 lif in him ne may not dyen in pat see And pat hath ben
 12 preued many tymes be men pat han disserued to ben dede Nothing can
 pat han ben cast þerjnne † left þerjnne .iiij. dayes or .iiij. die in it.
 † þei ne myghte neuer dye þerjnne for it resceyueth no
 thing withjnne him that bereth lif. And noman may
 16 drynken of the water for bytternesse, And 3if a man caste Iron floats
 jren þerein it wole flete abouen, And 3if men caste a fedre and feathers
 þerein it wole synke to the botme. And peise ben sink in it.
 thinges aȝenst kynde. And also the cytees þere weren Those are
 20 lost because of synne [aȝenst kynde] And þere besyden things
 growen trees pat beren full faire apples † faire of colour against
 to beholde but whoso breketh hem or cutteth hem in two nature.
 he schall fynde within hem coles † cyndres jn tokene pat Apples of
 24 be wratthe of god the cytees † the lond weren brente Sodom.
 † sonken in to helle. Summen clepen pat see the lake
 dalfetidee, summe the flom of deueles † summe the flom
 pat is euer stynkyng [for þe water þeroff es stynkand].⁽¹⁾
 28 And in to pat see sonken the .v. cytees be wratthe of god The five
 pat is to seyne Sodom Gomorre Aldama Seboym † Segor doomed
 for the abhomyneable synne of sodomye pat regned in cities.
 hem. But Segor be the preyere of loth was sauēd † kept
 32 a gret while For it was sett vpon an hill And 3it scheweth
 þerof sum party aboue the water † men may see the
 walles whan it is fayr weder † cleer. In pat cytee loth
 dwelte a lytyll while † þere was he made dronken of his

1. 3, †, to, cancelled C.

(1) Missing in C. Inserted from Eg.

doughtres + lay with hem + engendred of hem Moab
 + Amon And the cause whi his doughtres made him
 [1 fol. 46 b] dronken + for to ly by hem was this: because þei ¹sawgh
 no man aboute hem but only here fader And þerfore þei 4
 trowed þat god had destroyed all the world as he hadde
 don the cytees, as he had don before be Noeis flood,
 + þerfore þei wolde ly with here fader for to haue issue +
 for to replenyssche the world azen with peple to restore 8
 the world azen be hem, for þei trowed þat þer had ben no
 mo men in all the world. And ȝif here fader had not ben
 dronken he hadde not yleye with hem. And the hiȝh
 abouen SEGOR men cleped it þanne EDOM And after men 12
 cleped it SEYR And after ydumea. Also at the right syde
 Lot's wife. of þat dede see dwelleth ȝit the wif of lothi in lykness of
 a salt ston for þat schee loked behynde hire whan the
 cytees sonken in to helle. This lothi was Araāmes sone 16
 þat was brother to Abrahā, And Sarra Abrahames wif +
 Melcha Nachors wif weren sustren to the seyd lothi.
 And the same sarra was of elde ^{xx}.iiij. ȝeer and .x. whan
 ysaac hire sone was goten on hire, And Abraham hadde 20
 another sone ysmael þat he gat vpon Agar his chambrere
 whan he was but .xiiij. ȝeer of elde. And whan ysaac
 his sone was .viij. dayes old Abraham his fader leet him
 Age of cir- ben circumcyded And ysmael with him þat was .xiiij. 24
 cumcision among Jews and Muham-
 madans. ȝeer old, wherfore the Iewes þat comen of ysaaces lyne
 ben circumcyded the .viij. day And the sarrazines þat
 comen of ysmaeles lyne ben circumcyded whan þei ben
 The mouth of Jordan. .xiiij. ȝeer of age. And ȝee schuȝ vndirstonde þat within 28
 the dede see renneth the flom Iordan + pere it dyeth, for
 it renneth no furþermore And þat is to a place þat is a
 myle fro the chirche of seynt Iohn the Baptist toward
 the west, a lytiȝ benethe the place where þat cristene 32
 men bathen hem comounly. And a myle from flom
 Jabbok. Jordan is the ryuere of laboch, the whiche Iacob passed
 ouer whan he cam fro Mesopotayme. This flom Iordan
 [2 fol. 47 a] is no ²gret ryuere but it is plentefous of gode fissch And 36
 it cometh out of the hiȝh of lyban be .ij. welles þat ben

- cleped Ior and Dan, and of þo .ij. welles hath it the
 name And it passeth be a lake þat is clept Maron and Merom.
 after it passeth by the see of Tyberye & passeth vnder the
 4 hilles of GELBOE. And þere is a fuþ faire vale bothe on
 þat o syde & on þat other of the same ryuere. And ⁽¹⁾
 gon the hilles of lyban aþ in lengthe vnto the desert of
 Pharan And þo hilles departen the kyngdom of surrye Lebanon
divides Syria
from
Phœnicia.
 8 and the contree of PHENESIE And vpon þo hilles growen
 trees of Cedre þat ben fuþ hye & þei beren longe apples &
 als grete as a mannes heued. And also this flom Iordan The course
of Jordan.
 departeþ the lond of Galilee & the lond of YDUMYE & the
 12 lond of BETRON. And þat renneth vnder erthe a gret
 weye vnto a fayre playn & a gret þat is clept MELDAN
 in SARMOYZ þat is to seye feyre or markett in here
 langage be cause þat þere is often ^yferes in þat playn; And
 16 þere becometh the water gret & large. In þat playn is
 the tombe of Iob And in þat flom Iordan aboueseyd was
 oure lord baptized of seynt Iohn And the voys of god the
 fader was herd seyenge: HIC EST FILIUS MEUS DILECTUS
 20 & CETERA, þat is to seye: this is my beloued sone, in the
 which I am wel plesed, hereth hym. And the holy gost
 alyghthe vpon him in lykness of a coluer And so at his
 baptizynge was aþ the hool trynytee. And þorgh þat The Baptism
of Christ.
 24 flom passeden the children of Israel aþ drye feet And þei
 putten stones þere in the myddel place in tokene of the
 myracle þat the water withdrowgh him so. Also in þat
 flom Iordan NAAMAN of Syrie bathed him þat was fuþ The river
crossed dry-
foot.
 28 riche but he was meseth & þere anon he toke his hele.
 Abouten the flom Iordan ben manye chirches where þat
 manye cristene men dwelleden And nygh þerto is the
 cytee of HAYLLA þat Iosue assayled & toke. ¹Also bezonde Naaman's
cure.
 32 the flom Iordan is the vale of Mambre & þat is a fuþ fair
 vale. Also [from]⁽²⁾ the hiþ þat I spak of before where
 oure lord fasted .xl. dayes, a .ij. myle long [towards]⁽³⁾
 Galilee is a fair hiþ & an high [where]⁽⁴⁾ the enemy the Temptation
of Our Lord.
 36 fend bare oure lord the thridde tyme to tempte him &

(1) men, in C. (2) vpon, C. (3) from, C. (4) when, C.

Krak, or
Montroyal.

Samuel's
birthplace
in Mount
Ephraim.

Shiloh.

[1 fol. 48 a]

Sichem, or
Nablus.

Luz.

schewede him aH the regions of the world t seyde: HEC OMNIA TIBI DABO SI CADENS ADORAUERIS ME, *pat* is to seyne: AH this schaff I geue þe 3if þou falle t worschipe me. Also fro the dede see to gon estward out of the marches of the holy lond *pat* is clept the lond of promys-
sioun is a strong castell and a fair in an hill *pat* is clept
CARAK EN SARMOYZ, *pat* is to seyne Ryally. *pat* castell
let make kyng Baldwyn *pat* was kyng of France whan he
had conquered *pat* lond t putte it into cristene mennes
hondes for to kepe the contree; And for *pat* cause was it
clept the Mownt riaH. And vnder it *pere* is a town *pat*
hight SOBACH And *pere* aH abowte dwellen cristene men
vnder trybute. Fro þens gon men to NAZARETH of the
whiche oure lord bereth the surname, And fro þens *pere*
is .iiij. iourneyes to Ierusalem t men gon be the prouynce
of GALYLEE, be RAMATHA, be Sothym t be the high hill
of EFFRAIM, where Elchana t ANNE the moder of Samuell
the prophete dwelled. *pere* was born this prophete
And after his detH he was buryed at mountjoye as I haue
seyd 3ou before. And þan gon men to Sylo where the
Arke of god with the relikes weren kept longe tyme
vnder Ely the prophete; *pere* made the peple of Ebron
sacrifice to oure lord t þei 3olden vp here avowes And
pere spak god first to SAMUELL and schewed him the
mutacioun of ordre of presthode t the misterie of the
sacrement And right nygh on the left syde is GABAON
t RAMA t BENIAMYN of the whiche holy writt speketh
offe. And after men gon to Sychem sumtyme clept
Sychar t *pat* is in the prouynce of Samaritanes t *pere* is a
fuH fair vale t a fructnouse t *pere* is a fair cytee t a gode
pat men clepen Neople. And from þens is a iorneye to
Ierusalem And *pere* is the welle where oure lord spak to
the womman of Samaritan And *per* was wont to ben a
chirche but it is beten down. Besyde *pat* welle kyng
Roboas let make .iij. CALUEREN of gold t made hem to ben
worschipt t put *pat* on at Dan t *pat* oper at BETHEL.
And a myle from SYCHAR is the cytee of Deluze And in

- þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a
 .x. myle fro Ierusalem & it is clept Neople, þat is for to
 seyne the newe cytee. And nygh besyde is the tombe of The Tomb
of Joseph.
 4 Ioseph the sone of Iacob þat gouerned Egypt, For the
 Iewes baren his bones from Egypt & buried hem þere,
 And þider gon the Iewes often tyme in pilgrimage with
 gret deuocioun. In þat cytee was Dyne Iacobes doughter
 8 rauysschit for whom hire brethieren slown many persones
 & diden many harmes to the cytee. And þere besyde is
 the hiß of GARASOUN where the Samaritanes maken here Mount
Gerizim.
 sacrificse; In þat hiß wolde Abraham haue sacrificed his
 12 sone ysaac. And þere besyde is the vale of DOTAYM & Dothan.
 þere is the cisterne where Ioseph was cast in of his
 breperen which þei solden & þat is a .ij. myle fro SYCHAR.
 From þens gon men to SAMARYE þat men clepen now Samaria, or
Sebaste.
 16 SEBAST And þat is the chief cytee of þat contree And it
 sytt betwene the hiß of ARGUES as Ierusalem doth. In
 that cytee was the sittynge of the .xij. tribes of Israel
 but the cytee is not now so gret as it was wont to be.
 20 þere was ¹buried seynt IOHN THE BAPTIST betwene .ij. The burial
of St. John
the Baptist.
[¹ fol. 48 b]
 prophetes; helyseus and ABDYAN, but he was beheded in
 the casteß of Macharyme besyde the dede see And after
 he was translated of his disciples & buried at SAMARIE
 24 And þere let IULIANUS APOSTATA dyggen him vp & let
 brennen his bones, for he was þat tyme Emperour, & let
 wyndwe the askes in the wynd; But the fynger þat St. John's
finger.
 schewed oure lord seyenge: ECCE AGNUS DEI, þat is to
 28 seyne: lo the lomb of god, þat nolde neuere brenne but
 is aß hol, þat fynger leet seynte Tecele the holy virgyne
 be born in to the hiß of Sebast & þere maken men gret
 feste. In þat place was wont to ben a fair chirche &
 32 many opere þere weren but þei ben aß beten down. þere
 was wont to ben the heed of seynt IOHN BAPTIST enclosed
 in the waß, but the Emperour THEODOSIE let drawe it
 out & fond it wrapped in a litiß cloth aß blody And
 36 so he leet it to be born to COSTANTYNOPLE, And
 þit at Costantynoble is the hynder partye of the heed.

St. John's
head partly
in Con-
stantinople,
partly in
Rome.
Julian the
Apostate
had it
burned.

The charger
is at Genon.

Which St.
John's head
is at
Amiens?
[1 fol. 49 a]

Well of Job.

The
Samaritan
sect.

Their creel
and sacred
books.

Their
clothing.

And the forpartie of the heel til vnder the chyn is at Rome in the chirche of seynt SILUESTRE, where ben Nonnes of an hundred ordres + it is ȝit aȝ broyllly as pough it were half brent, For the Emperour IULIANUS 4 aboueseyd of his cursedness + malice let brennen þat partie with the oper bones + ȝit it scheweth. And this thing hath ben preued bothe be Popes + by Emperours. And the jowes benethe þat holden to the chyn + a partie 8 of the assches + the platere þat the hed was leyd in whan it was smyten of is at GENE, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And summen seyn þat the heed of seynt Ioħn is at AMYAS in 12 Picardye And oper men seyn þat it is the heed of seynt Ioħn the bysschop; I wot nere, but god knoweth. 1 But in what wyse þat men worschipe it the blessed seynt Ioħn holt him apayd. Fro this cytee of SEBAST vnto 16 IERUSALEM is .xij. myle And betwene the hilles of þat contree pere is a welle þat .iiij. sithes in the ȝeer chaungeth his colour, somtyme grene somtyme reed somtyme cleer + somtyme trouble, And men clepen þat welle 20 IOB And the folk of þat contree þat men clepen SAMARITANES weren conuerted + baptized by the Apostles, but þei holden not wel here doctryne, And aȝ weys þei holden lawes by hem self, varyenge from cristene men, 24 from Sarrazines, Iewes + paynemes. + the samaritanes leeven wel in o god And þei seyn wel þat per is but only o god þat aȝ formed + aȝ schaft deme And þei holden the bible after the lettre And þei vsen the psawtere 28 as the Iewes don And þei seyn þat þei ben the right sones of god, And among aȝ oper folk þei seyn þat þei ben best beloued of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And 32 þei han also dyuerse clothinge + schapp to loken 'on þan oper folk han, for þei wrappen here hedes in red lynnene cloth, in difference from opere. And the Sarazines wrappen here hedes in white lynnene cloth, And the 36

cristene men þat duellen in the coudre wrappen hem in
 blew of ynde, And the Iewes in ȝelow cloth. In þat
 coudre dwellen manye of the Iewes payenge trybute as
 4 cristene men don And ȝif ȝee wil knowe the lettres þat the The Hebrew
alphabet.
 Iewes vsen þei ben suche And the names ben As þei
 clepen hem writen abouen in manere of here . A . B . C .

[Another alphabet.]

OF THE PROVINCE OF GALILEE + WHERE CH. XIV.
[fol. 49 b]
 ANTECRIST SCHAËL BEN BORN; OF NAZA-
 RETH; OF THE AGE OF OURE LADY; OF
 THE DAY OF DOOM, + OF THE CUSTOMES OF
 IACOBITES, SURRYENES + OF THE VSAGES
 OF GEORGYENES.

8 **F**ROM this coudre of the samaritanes þat I haue
 spoken of before gon men to the playnes of Galilee.
 GALILEE And men leuen the hilles on þat o partye.
 And GALILEE is on of the prouynces of the holy lond,
 And in þat prouynce is the cytee of NAYM + CAPHARNAUM
 12 + CHOROSAYM and BETHSAYDA. In this BETHSAYDA was
 seynt Peter + seint Andrew born And þens a .iiij. myle
 is CHOROSAYM + .v. myle fro CHOROSAYM is the cytee of Chorazin.
 CEDAR whereof the psauter speketþ: ET HABITAVI CUM
 16 HABITANTIBUS CEDAR, þat is for to seye: And I haue
 dwelled with the dwellynge men in Cedar. In CHORO-
 SAYM schaËt ANTECRIST be born, as summen seyn, And The birth-
place of
Antichrist.
 oper men seyn he schaËt be born in Babyloyne. For the
 20 prophete seyth: DE BABILONIA COLUBER EXIET, QUI
 TOTUM MUNDUM DEVRABIT, þat is to seyne: Out of
 Babiloyne schal come a worm þat schal deuouren all the
 world. This ANTECRIST schaËt be norysschit in BETH-
 24 SAYDA + he schaËt regnen in CAPHARNAUM And þerfore
 seyth holy writt: VE TIBI CHOROSAYM, VE TIBI BETH-
 SAYDA, VE TIBI CAPHARNAUM! þat is to seye: Wo be

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wo to þe
 Cana of Galilee. CAPHARNAUM! And aȝ theise townes ben in the lond
 of GALILEE And also the CANE of GALILEE is .iiij. myle
 fro NAZARETH. Of pat cytee was SYMON CHANANEUS 4
 t his wif Canee of the which the holy Euuangelist
 [1 fol. 50 a] speketh offe. ¹ þere dide oure lord the firste myracle at
 Architriclinus = ruler of the feast.
 the weddyng of Architriclyn whan he turned water in to
 wyn. And in the ende of Galilee at the hilles was 8
 the Arke of god taken t on pat oper syde is the mownt
 Endor, Kishon.
 hendor or hermon And þere aboute gotȝ the broke
 of Torrens Cison þat somtyme was clept the broke
 Radumu. And þere besyde Barach þat was Abyelech 12
 Deborah.
 sone with sone of Delbore the prophetisse ouercam the
 oost of ydumea whan Cysara the kyng was slayn of
 Gebeȝ the wif of Aber t chaced beyonde the flom Iordan
 be strengthe of swerȝ, zeb and zebec t Salmana t þere 16
 he slowȝ hem. Also a .v. myle fro Naym is the cytee
 of Iezrael, þat somtyme was clept zarym, of the whiche
 Queen Jezabel.
 cytee Iezabel the cursed queen was lady t queen þat
 toke away the vyne of Nabaoȝ be hire strengthe. 20
 Faste by pat cytee is the feld MAGEDE in the whiche
 the kyng Ioras was slayn of the kyng of Samarie And
 after was translated t buried in the mount Syon. And
 The hills of Gilboa, or Saul's defeat.
 a myle fro Iezrael ben the hilles of Gelboe, where Saul 24
 t Ionathas þat weren so faire dyeden, wherfore David
 cursed hem as holy writt seyȝ: MONTES GELBOE NEC
 ROS NEC PLUUIA t CETERA, þat is to seye: ȝee hilles of
 gelboe nouȝer dew ne reyn com vpon ȝou. And a myle 28
 fro the hilles of Gelboe toward the est is the cytee
 Bethshan, or Scythopolis.
 of Cytople þat was clept before Bethsayn And vpon
 the walles of pat cytee was the hed of Saul honged.
 Afte gon men be the hiȝ besyde the pleynes of Galylee 32
 Nazareth.
 vnto Nazareth where was wont to ben a gret cytee and
 a fair, but now þere is not but a lytill village t houses
 a brood here t þere. And it is not walled t it sytt in
 a litill valeye t þere ben hilles aȝ aboute. þere was 36
 1. 6, speketh offe, repeated in C.

- 1 oure lady born, but sche was goten at Ierusalem. And [1 fol. 50 b]
 because þat oure la[d]y was born at Nazareth þefore bare
 oure lord his surname of þat town. þere toke Ioseph
 4 oure lady to wyf whan sche was .xiiij. ȝeere of age And The Ave
 þere Gabrieł grette oure lady seyenge: Aue gracia plena Maria.
dominus tecum, þat is to seyne: Heyl fuł of grace oure
 lord is *with* þe. And this salutacioun was don in a
 8 place of a gret awteer of a faire chirche þat was wont to
 be somtyme, but it is now aȝt downe. t men han made
 a lityȝ resceyt besyde a pylere of þat chirche for to
 resceyue the offrynges of pilgrymes And the sarrazines
 12 kepen þat place fuł derely for the profyte þat þei han The wicked
 þereoffe And þei ben fuł wykked sarrazines t crueȝt t Saracens.
 more dispytous þan in ony oþer place t han destroyed
 aȝt the churches. þere nyȝt is Gabrielles welle where
 16 oure lord was wont to bathe him whan he was ȝong The well in
 And fro þat welle bare he water oftentyme to his moder which the
 And in þat welle sche wossȝt oftentyme the clowtes Infant
 of hire sone Ihesu crist, And fro Ierusalem vnto thider Christ
 20 is .iiij. iourneyes. At Nazareth was oure lord norissȝt, bathed.
 Nazareth is alȝ meche to seye as flour of the gardyn And
 be gode skyȝt may it ben clept flour, for þere was The Flower
 norissȝt the flour of lyf, þat was crist Ihesu. And of the
 24 .ij. myle fro Nazareth is þe cytee of Sephor be the weye Garden.
 þat goȝt fro Nazareth to Acon. And an half myle fro
 Nazareth is the lepe of oure [lord]⁽¹⁾, for the Iewes ladden
 [him]⁽²⁾ vpon an high roche for to make [him]⁽²⁾ lepe
 28 down t haue slayn [him]⁽³⁾ but Ihesu passed amonges hem
 t lepte vpon anothier roche t ȝit ben the steppes of his
 feet sene in the roche where he allyghte. And þefore
 seyn summen whan þei dreden hem of thefes in ony
 32 weye or of ene²myes: Ihesus AUTEM TRANSIENS PER
 MEDIUM ILLORUM IBAT, þat is to seyne: Ihesus forsothe
 passyng be the myldes of hem he wente, In tokene t
 mynde þat oure lord passed þorghout the Iewes crueltee
 36 t scaped safly fro hem, so surely mowe men passen the

(1) lady, C.

(2) hire, C.

(3) hire, C.

A charm
against
robbers.

[2 fol. 51 a]

perile of thofes. And þan sey men .ij. vers of the
psauter .iiij. sithes: IRBUAT SUPER EOS FORMIDO ⁊ PAUOR
IN MAGNITUDE BRACHIJ TUI DOMINE. FIANT IMMOBILES
QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE 4
DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.

Our Lady's
life.

And þanne may men passe *with* outhen perile. And 3ee
schuht vnderstonde þat oure lady hadde child whan sche
was .xv. 3eere old and sche was conuersant *with* hire 8
sone .xxxiiij. 3eer ⁊ .iiij. monethes And after the passioun
of oure lord sche lyuede .xxiiij. 3eer. Also fro Nazareth

Mount
Tabor.

men gon to the mount Thabor ⁊ þat is a .iiij. myle ⁊ it
is a fuht faire hiht ⁊ wel high, where was wont to ben 12
a toun ⁊ many chirches but þei ben aht destroyed, but
3it þere is a place þat men clepen the scole of god, where
he was wont to techen his disciples ⁊ tolde hem the
priuytees of heuene. At the foot of þat hiht Melchisedech 16

The Trans-
figuration.

þat was kyng of Salem in the turninge of þat hiht mette
Abraham in comynge a3en from the bataylle whan he
had slayn Abyeleeht ⁊ þis Melchisedech was bothe kyng
⁊ prest of Salem þat now is cleped Ierusalem. In þat 20
hiht Thabor oure lord transfigured him before seynt
Peter seynt Iohn and seynt Iame And þere þei sawgh
gostly Moyse ⁊ Elye the prophetes beside hem And
þefore seyde seynt Peter: DOMINE BONUM EST NOS HIC 24
ESSE, FACIAMUS HIC TRIA TABERNACULA, þat is to seye:
Lord it is gode for vs to ben here, make wee here .iiij.

[1 fol. 51 b]

dwellyng places. And þere herd þei a voys of the fadir þat
seyde: HIC EST FILIUS MEUS DILECTUS IN QUO MIHI BENE 28
COMPLACUI. And oure lord defended hem þat þei scholde
not tell þat a visioun til þat he were rysen from deth to lyf.

Doomsday.

In þat hiht ⁊ in þat same place at the day of doom .iiij.
Aungeles *with* .iiij. trompes schuht blowen ⁊, reysen aht 32
men þat hadden suffred deth sith that the world was
formed from deth to lyue. And schuht comen in body
[and] (1) soule to juggement before the face of oure lord in
the vale of Iosaphath And the doom schuht ben on Estre 36

- day, such tyme as oure lord aroos, And the dom schal
 begynne such houre as oure [lord]⁽¹⁾ descended to heft &
 dispoyled it. For at such houre schal he despoyle the
 4 world & lede his chosene to blisse & the opere schall he
 condempne to perpetueH peynes. And þanne schall euery
 man haue after his dissert ouper gode or euyH but ȝif the
 mercy of god passe his rightwisness. Also a myle from
 8 mount Thabor is the mount heremon & pere was the cytee
 of Naym. Before the ȝate of þat cytee reysed oure lord
 the wydewes sone þat had no mo children. Also .iiij.
 myle fro Nazareth is the casteH Saffra of the whiche the
 12 sones of zebedee & the sones of Alphee weren. Also a .vij.
 myle fro Nazareth is the mount kayn & vnder þat is a
 welle And besyde þat welle lamech Nooes fader slough
 kaym with an arwe. For this kaym wente þorgh breres
 16 & busshes as a wylde best & he had lyued fro the tyme
 of Adam his fadir vnto the tyme of Noe & so he lyuede
 nygh to .M.M. ȝeer, And this Lamech was aH blynd for
 elde. Fro Saffra me goth to the see of Galylee & to the
 20 cytee of Tyberye þat sytt vpon the same see And aH
 be it þat men clepen it a see ȝit is it nouper see ne arm of
 the see, for it is but ¹a stank of fresch water þat is in
 lengthe .c. furlonges & of brede .xl. furlonges & hath within
 24 him gret plentee of gode fissch & renneth into flom Iordan.
 The cytee is not fuH gret but it hath gode bathes within
 him And pere as the flom Iordan parteth fro the see
 of Galilee is a gret brigge where men passen from the lond
 28 of promysсион to the lond of kyng Baazan & the lond of
 Gerrasantz þat ben aboute the flom Iordan And the begyn-
 nyng of the see of Tyberie. And fro þens may men
 go to Damask in .iiij. dayes be the kyngdom of Traconye,
 32 the whiche kyngdom lasteth fro mount heremon to the
 see of Galilee or to the see of Tyberie or to the see of
 Ienazareth & aH is o see, And this [is] the stank þat I
 haue told ȝou, But it chaungeth þus the name for the names
 36 of the cytees þat sytten besyde hem. Vpon þat see wente

Hermon and
the city of
Nain.

Mount Cain.

The Sea of
Galilee is
only a lake.
[¹ fol. 52 a]

The city of
Tiberias.

Bashan and
Gerasa
beyond
Jordan.

(¹) Missing, C.

Our Lord
walked on
the sea. oure lord drye feet And *pere* he toke vp seynt *Peter* whan
he began to drenchen *with*in *pat* see + seyde to him :
MODICE FIDEI, QUARE DUBITASTI ? And after his resur-
rexioun oure lord appered on *pat* see to his disciples 4
 The net full
of fishes. + bad hem fysschen + filled aH the nett full of gret
fisshees. In *pat* see rowed oure lord often tyme +
pere he called to him seynt *Peter*, seynt *Andrew*, seynt
Iames + seynt *Ioĥn* the sones of *zebedee*. In *pat* cytee 8
of *Tyberie* is the table vpon the whiche oure lord eete
vpon *with* his disciples after his resurrexioun + þei knewen
him in brekyng of bred as the gospeH seyth : ET COGNO-
UERUNT EUM IN FRACTIONE PANIS. And nygh *pat* cytee 12
 The miracle
of the loaves
and fishes. of *Tyberie* is the hiH where oure lord fedde .v. Mit
persones *with* .v. barly loues + .ij. fisshees. In *pat* cytee
 A dart cast
at Our Lord
grows to a
tree.
[1 fol. 52 b] a man cast an breznyng dart in wratthe after oure
lord + the hed smot in to the erthe + wax grene + it 16
growed to a gret tree + 1/2it it groweth + the bark *pere* of
is aH lyk coles. Also in the hed of *pat* see of *Galylee*
toward the *Septemtryon* is a strong castel + an high *pat*
 Capernaum
and Sephor. hight *Saphor* + fast beside it is *CAPHARNAUM* ; *with* 20
in the lond of *promyscioun* is not so strong a casteH
+ *pere* is a gode toun benethe *pat* is clept also *Saphor*.
In *pat* castel seynt *Anne* oure ladyes moder was born
And *pere* benethe was *Centurioes* hous. *pat* contree 24
is clept the *Galilee* of folk *pat* weren taken to tribute
of *Sabulon* + of *Neptalym*. And in aȝen comynge
 City of Dan. fro *pat* casteH a .xxx. myle is the cytee of *Dan* *pat*
 Cesarea
Philippi. somtyme was clept *Belynas* or *Cesaire Philippon*, *pat* sytt 28
at the foot of the mount of *lyban*, where the flom *Iordan*
 Extent of
the Holy
Land. begynneth. *pere* begynneth the lond of *promyscioun* +
dureth vnto *Bersabee* in lengthe in goynge toward the
north into the South + it conteyneth wel a .ix.^{xx} myles. + of 32
lengthe, *pat* is to seye fro *Iericho* vnto *Iaffe*, + *pat* con-
teyneth a .xl. myle of *lombardy*e or of oure contree *pat* ben
also lytyH myles ; þeise be not myles of *Gascoyne* ne of
the prouynce of *Almayne*, where ben grete myles. And 36
wite ȝe weH *pat* the lond of *promyscioun* is in *Sirye* For

- the Reme of Syrye dureth fro the desertes of Arabye vnto Cecyle And þat is Ermony the grete, þat is to seyne fro the south to the north. + fro the est to the
- 4 west it dureth fro the grete desertes of Arabye vnto the west see. But in þat Reme of Syrie is the kyngdom of Iudee + many oþer prouynces as Palestyne, Galilee, lityH Cilicye + many othere. In þat contree + oþer contrees
- 8 bezonde þei han a custom whan þei schuH vsen werre + whan men holden sege abouten cytee or castell + þei withjnnen dur not senden out messagers ¹with lettres from lord to lord for to aske sokour þei maken here
- 12 lettres + bynden hem to the nekke of a coluer + leten the coluer flee + the colueren ben so taughte þat þei fleen with þo lettres to the verry place þat men wolde sende hem to. For the colueres ben norysscht in þo places where
- 16 þei ben sent to + þei senden hem þus for to beren here lettres. And the colueres retournen aȝen whereas þei ben norisscht + so þei don comounly. And ȝee schuH vnderstonde þat amonges the sarazines o part + other,
- 20 duellen many cristene men of many maneres + dyuerse names + aH ben baptized + han dyuerse lawes + dyuerse customes. But aH beleuen in god the fader + the sone + the holy gost, But aH weys fayle þei in somme articies
- 24 of oure feyth. Somme of þeise ben clept Iacobytes for seynt Iame conuerted hem + seynt Iohn baptized hem; þei seyn þat a man schal maken his confessioun only to god + not to a man, for only to him scholde man
- 28 ȝelden him gylty of aH þat he hath mysdon. Ne god ordeyned not ne neuer deuysed ne the prophete nouthur þat a man scholde schryuen him to another, as þei seyn but only to god, as Moyses writeth in the Bible + as
- 32 David seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEQ, And: DELICTUM MEUM TIBI COGNITUM FECI t: DEUS MEUS ES TU + CONFITEBOR TIBI, And: QUONIAM COGITATIO HOMINIS CONFITEBITUR
- 36 TIBI + CETERA. For þei knowen aH the bible + the psautere + þerfore allegge þei so the lettre but þei alleggen not the

Syria extends from Arabia to Cilicia.

Its divisions.

The pigeon post.

[fol. 53 a]

The pigeons fly home.

Variety of Christian sects in the East.

Jacobites.

Their views on confession.

The psalms on confession.

Auctoritees þus in latyn but in here langage full appertely
 t seyn wel þat *Dauid* t opere prophetes seyn it. Natheles
 The Church Fathers. seynt Austyn t seynt Gregory seyn þus, AUGUSTINUS:
 QUI SCÆLERA SUA COGITAT t CONVERSUS FUERIT VENIAM 4
 [1 fol. 53 b] SIBI CREDAT. ¹ Gregorius: DOMINUS POCIUS MENTEM QUAM
 VERBA RESPICIT. And seynt Hillary seyth: LONGORUM
 TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS
 NATA FUERIT CONPUNCTIO. And for suchē auctoritees þei 8
 seyn þat only to god schaff a man knowleche his de-
 fautes, zeldynge him self gylty t cryenge him mercy t
 behotyng to him to amende himself. And perfore
 Confession in the smoke of incense. whan þei wil schryuen hem þei taken fyre t sette it 12
 besyde hem t casten þer in poudre of frankencens t in
 the smoke þerof þei schryuen hem to god t cryen him
 St. Peter introduced confession to the priest, mercy. But soth it is þat this confessioun was first t
 kyndely, but seynt peter the apostle t þei þat camen after 16
 him han ordeynd to make here confessioun to man
 t be gode resoun. For þei perceyueden wel þat nō
 sykness was curable, gode medycyne to leye þerto but
 3if men knewen the nature of the maladye. And also 20
 who is the physician of souls. no man may zeuen couenable medycyne but 3if he knowe
 the qualitee of the dede. For o synne may ben gretter
 in o man þan in another t in o place t in o tyme þan
 in another t perfore it behoveth him þat he knowe the 24
 kynde of the dede t peryvpon to zeuen him penance.
 þere ben opere þat ben clept *SURIENS* and þei holden
 the beleve amonges vs t of hem of Grece And þei vsen
 Syrians hold an intermediate position. aH berdes as men of Grece don t þei maken the sacrement 28
 of therf bred t in here langage þei vsen *lettres* of Sarazines,
 but after the misterie of holy chirche thei vsen *lettres*
 of Grece t þei maken here confessioun right as the
 Georgians. Iacobytes don. þere ben opere þat men clepen *GEORGIENES* 32
 þat seynt George conuertel t him þei worschipe more
 þan ony other seynt t to him þei crien for help t þei
 camen out of the Reme of George; þeise folk vsen crounes
 Various shapes of their tonsures. schauen. ² The clerkes han rounde crounes t the lewed 36
 [1 fol. 54 a] men han crounes aH square t þei holden *cristene* lawe

as don þei of Grece of whom I haue spoken of before.
 Othere pere ben þat men clepen cristene men of gyrdyng
 for þei ben aȝ gyt abouen. And per ben opere þat
 4 men clepen Nestoryenes, And summe Arryenes, Summe
 Nubyenes, Summe of Grees, summe of Ynde t summe
 of Prestre Ioȝnes lond. And aȝ þeise han manye
 articles of oure feyȝ t to othere þei ben varyaunt t of
 8 here variance were to longe to telle t so I wil leue as
 for the tyme *withouten* more spekyng of hem.

Christians of
girding and
other sects.

OF THE CYTEE OF DAMASCE; OF .IIJ. Ch. xv.
 WEYES TO IERUSALEM: ON BE LONDE t BE
 SEE, ANOTHER MORE BE LONDE þAN BE
 SEE, AND THE THRIDDE WEYE TO IERU-
 SALEM: Aȝ BE LONDE.

NOW after þat I haue told ȝou sum partye of folk in
 the contrees before [said] ⁽¹⁾ now wil I turnen aȝen
 12 to my weye for to turnen aȝen on this half. þanne whoso
 wil go fro the lond of GALILEE of þat þat I haue spoke for
 to come aȝen on this half, men comen aȝen be Damasce þat
 is a fuȝ fayr cytee t fuȝ noble t fuȝ of aȝ marchandise
 16 And a .iiij. iorneyes long fro the see t a .v. iorneyes fro
 Ierusalem. But vpon Camaylles / mules / hors / drome-
 daries t oper bestes men caryen here marchandise thider,
 And thider comen the marchauntes *with* marchandise be
 20 see from ynde, persee, Caldeé Ermonye t of manye opere
 kyngdomes. This cytee founded Helizeus Damascus þat
 was ȝoman t despenser of Abraham before þat ysaac was
 born, for he thoughte for to haue ben Abrahames heir
 24 t he named the toun after his surname Damasce. And
 in þat place where Damasc was ¹ founded kaym slough
 Abel his broþer And besyde damasc is the mount Seyr.
 In þat cytee of Damasce per is gret plentee of welles And
 28 within the cytee t withoute ben many fayre gardynes
 t of dyuerse frutes. Non oper cytee is not lyche in

The way
from the
Holy Land
to Europe.

Damascus.

Merchants
from all
parts meet
here.
Its epony-
mous hero
Eliezer.

[¹ fol 54 b]

Its fair
gardens.

(¹) Missing, C.

St. Paul a
physician,
first of
bodies, then
of souls.

The Vision
of St. Paul.

Our Lady of
Sardenak.

The miracu-
lous image.

comparisoun to it of faire gardynes + of faire desportes.
The cytee is gret + full of peple + wel walled with double
walles. And þere ben manye Phisicyens And seint Poul
himself was þere a phisicyen for to kepen mennes bodyes 4
in hele before he was conuerted + after þat he was
phisicien of soules. And seynt luk the Euuangelist was
disciple of seynt Poul for to lerne phisik + many opere.
For seint Poul held þanne scole of phisik. And neere 8
beside damasce was he conuerted + after his conuersioun
he duelte in þat cytee .iiij. dayes withouten sight + with-
outen mete or drinke And in þo .iiij. dayes he was
ravisscht to heuene + þere he saugh many preuytees of 12
oure lord. And faste beside damasce is the casteH of
Arkes þat is bothe fair + strong. From Damasce men
comen aȝen be oure lady of Sardenak, þat is a .v. myle
on this half damasce + it sytt vpon a roche + it is a 16
full faire place + it semeth a casteH for þere was wont to
ben a casteH, but it is now a full faire chirche. And
þere withinne ben monkes + nonnes cristene And þer is a
vowt vnder the chirche where þat cristene men duellen 20
also + þei han many gode vynes. And in the chirche
behynde the high awtere in the wall is a table of blak
wode on the whiche somtyme was depeynted an ymage
of oure lady þat turneth into flesch, but now the ymage 24
scheweth but litiH. But aH weys be the grace of god þe

[A long gap here occurs in the Cotton MS. As the only alterna-
tive text is in a more Northern dialect, we print it in appendix.]

[fol. 55 a]
Evil habits
of the
Tartars.

+ þei eten houndes, cattles, ratouns + aH opere wylde
bestes. And þei haue no wode or eh lytyH And þerfore
þei warmen + sethen here mete with hors dong + cow 28
dong + of oper bestes dried aȝenst the sonne. And
princes + opere eten not but ones in the day + þat but

- lytiſh & þei ben right foule folk & of euyl kynde. And in somer be aſſ þo contrees fallen many tempeſtes & many hidouſe thondres & leytes And ſlen meche peple & beſtes
 4 alſo full oftentyne. And ſodeynly is þere paſſynge hete & ſodeynly alſo paſſynge cold And it is the fouleſt contree & the moſt curſed and the poreſt þat men knowen. And here prince þat gouerneth þat contree þat þei clepen
 8 БАТХО, duelleth at the cytee of Orda. And treuly no gode man ſcholde not duellen in þat contre, For the lond & the contree is not worthi houndes to dueſt june; It were a gode contree to ſowen june thriſteſh & breres
 12 & broom & thornes & breres, & for non oþer þing is it not good. Natheles þere is gode lond in ſum place but it is pure litiſh as men ſeyn. I haue not ben in þat contre ne be þo weyes but I haue ben at oþer londes þat marchen
 16 to þo contreyes As in the lond of Ruſſye & in the lond of Nyſſan & in the reme of Crako & of lette & in the reme of Dareſten & in manye oþer places þat marchen to þo coſtes, but I wente neuer be þat weye to Ieruſalem, Wherefore I
 20 may not wel teſh þou the manere. But ȝif this matiere pleſe to ony worthi man þat hath gon be þat weye he may telle it ȝif him lyke to þat entent þat þo þat wolen go by þat weye and maken here viage be þo coſtes mowen
 24 knowen what weye is þere. For noman may paſſe be þat weye godely but in tyme of wynter for the perilous watres & wykkede mareys þat ben in þo contrees, þat noman may paſſe but ȝif it be ſtrong froſt & ſnowe
 28 abouen, for ȝif the ſnow ne were men myght not gon vp on the yſe ne hors ne carre nouþer & it is wel a .iij. iourneyes of ſuchie weye to paſſe from Pruſſe to the lond of ſarazin habitable. And it behoueth to the
 32 criſtene men þat ſchuſh werre aȝen hem euery ȝeer to bere here vitaylles with hem, for þei ſchuſh fynde þere no good, And þan moſt þei let carye here vitaylle vpon the yſe with carres þat haue no wheelles þat þei clepen Scleyes, And alſo
 36 longe as here vitailles laſten þei may abyde þere but no longer, For þere ſchuſh þei fynde no wight þat wil ſelle

Wretched
climate of
their
country.

Batq, khan
of the
Golden
Horde.

Only weeds
will grow
there.

Russia,
Livonia,
Cracow,
Lithuania
and
Dareſten.

The marſhes
can only be
paſſed in
winter, on
the ice.

[f. fol. 55 b]

Sledges or
sleighs for
moving ſup-
plies over
the ice.

The spies
call the
warriors
together
when
strangers
pass.

The natives
live near
their stoves.

Why it is
cold in the
North and
hot in the
South.

hem only vitaille or any thing. And whan the spyes seen
any cristene men comen vpon hem þei rennen to the
townes & cryen with a lowd voys KERRA KERRA KERRA
& þan anon þei armen hem & assemble hem togydere. 4
And ȝee schuþ vnderstonde þat it freseth more strongly
in þo contrees þan on this half & þefore hath euery man
stewes in his hous & in þo stewes þei eten & don here
occupaciouns aþ þat þei may. For þat is at the north 8
parties þat men clepen the septentrioneþ where it is aþ
only cold, For the sonne is but lytiþ or non toward þo
contreyes & þefore in the Septemtryon þat is verry north
is the lond so cold þat noman may dueþ þere & in the 12
contraye toward the south it is so hoot þat noman ne
may dueþ þere, be cause þat the sonne whan he is
vpon the South casteth his bemes aþ streght vpon þat
party. 16

Ch. XVI. OF THE CUSTOMES OF SARASINES, & OF HIRE
LAWE, & HOW THE SOUDAN ARRESOND ME
AUTOUR OF THIS BOOK, AND OF THE BE
GYNNYNGE OF MACHOMETE.

The religion
of Saracens.
[f. fol. 56 a]
The Coran.

Paradise
according to
Muhamma-
dans.

NOW because þat I haue spoken of sarazines & of here
contre now ȝif ȝee wil knowe a partye of here lawe
& of here ¹beleue I schaþ tell ȝou after þat here book þat
is clept ALKARON telleþ, And summen clepen þat book 20
MESHAFF & summe clepen it HARME after the dyuerse
langages of the contree, The whiche book Machamete toke
hem. in the whiche boke among oþer thinges is writen, as
I haue often tyme seen & radd, þat the gode schuþ gon to 24
paradys & the euele to helle & þat beleueu aþ sarazines.
And ȝif a man aske hem what paradys þei menen þei seyn
to paradys þat is a place of delytes where men schuþ
fynde aþ maner of frutes in aþ cesouns & ryueres rennyng 28
of mylk & hony & of wyn & of swete water & þat þei schuþ
haue faire houses & noble euery man after his dissert made
of precyous stones & of gold & of syluer. And þat euery

- man schaff haue .^{xx}.iiij. wyfes aȝt maydenes t he schaff haue
ado euery day with hem t ȝit he schaff fynden hem aȝt
weys maydenes. Also þei beleuen t speken gladly of the
4 virgine Marie t of the Incarnacioun And þei seyn þat
Marie was taught of the Angel t þat Gabrieȝ seyde to
hire þat sche was forchosen from the begynnynge of the
world t þat he schewed to hire the Incarnacioun of Ihesu
8 crist t þat sche conceyued t bare child mayden t þat
wytnesseth here boke t þei seyn also þat Ihesu crist
spak als sone as he was born t þat he was an holy
prophete t a trewe in woord t dede t meke t pytous
12 t rightfuȝt t with outen ony vyce. And þei seyn also
þat whan the Angel schewed the Incarnacioun of crist
vnto Marie sche was ȝong t had gret drede. For þere was
þanne an enchauntour in the contree þat deled with
16 wycchecraft þat men clepten Taknia þat be his enchaunte-
mentes cowde make him in lykness of an Angel t wente
often tymes t lay with maydenes t þat perfore Marie dredde
lest it hadde ben Taknia þat cam for to desceyue the
20 maydenes. And perfore sche coniured the Angel þat he
scholde teȝ hire ȝif it were he or nō And the angel
answerde t seyde þat sche scholde haue no drede of him
for he was verry messenger of Ihesu crist. Also here book
24 seyth þat whan þat sche had childed vnder a palme tre
sche had gret schame þat scho hadde a child t sche grette
t seyde þat sche wolde þat sche hadde ben ded; And
anon the child spak to hire t comforted hire t seyde:
28 Moder ne dysmaye þe nouȝt, for god hath hidd in þe his
preuytees for the saluacioun of the world: And in othere
many places seyth here ALKARON þat Ihesu crist spak als
sone as he was born. And þat book seyth also þat Ihesu
32 was sent from god aȝt myȝhty for to ben myroure t
ensample t tokne to alle men. And the Alkaron seyth
also of the day of doom, how god schal come to deme aȝt
maner of folk t the gode he schaff drawen on his syde
36 t putte hem into blisse, And the wykkede he schal
condempne to the peynes of heȝ. And amonges aȝt

Teaching of
the Coran
on the Virgin
and the
Incarnation.

The Sara-
cens believe
Christ to be
free from
sin.

Mary mis-
took Gabriel
for the
enchanter
Taknia, who
deceived
maidens.

[fol. 56 b]

Christ com-
forts his
Mother as
soon as born.

Perfections
of Jesus.

The Coran's
teaching on
Doomsday.

Jesus was
more than
prophet.

The Rama-
dan fast.

[fol. 57 a]

The Coran
against the
Jews.

The Sara-
cens believe
Judas
Iscariot to
have been
crucified
instead of
Christ,

for God can-
not have
allowed the
Innocent to
suffer.

Many points
of agreement
between the
creeds of
Saracens
and Chris-
tians.

prophētes Ihesu was the most excellent & the moste
worthi next god, And þat he made the gospelles in the
whiche is gode doctryne & helefuhl, full of c[h]aritee⁽¹⁾ &
sothfastness & trewe preching to hem þat beleuen in god 4
And þat he was a verry prophete & more þan a prophete
& lyued withouten synne & ȝaf sygh̃t to þe blynde & helede
the lepres & reysede dede men & steigh̃ to heuene. And
whan þei mowe holden the boke of the gospelles of oure 8
lord writen & namely MISSUS EST ANGELUS GABRIEL, þat
gospel̃ þei seyn þo þat ben lettred often tymes in here
orisouns & þei kissen it & worschipen it with gret
deuocioun. þei fasten an hool moneth̃ in the ȝeer & eten 12
nough̃t but be nygh̃te¹ & þei kepen hem from here wyfes
aȝ þat moneth̃. But the seke men be not constreyned to
þat fast. Also this book speketh̃ of Iewes & seyeth̃ þat þei
ben cursed for þei wolde not beleuen þat Ihesu crist was 16
comen of god & þat þei lyeden falsely on Marie & on hire
sone Ihesu crist seyenge þat þei hadden crucifyed Ihesu
the sone of Marie. For he was neuere crucifyed as þei
seyn, but þat god made him to styē vp to him withouten 20
deth̃ & withouten anoye, But he transfigured his lykness
into IUDAS SCARIOTH & him crucifyeden the Iewes &
wenden þat it had ben Ihesus. But Ihesu steygh̃ to
heuenes aȝ quyk & perfore þei seyn þat the cristene men 24
erren & han no gode knowleche of this & þat þei beleuen
folyly & falsly þat Ihesu crist was crucifyed. And þei
seyn ȝit þat, & he had ben crucifyed, þat god had don aȝen
his rightwisness for to suffre Ihesu crist þat was Innocent 28
to ben put vpon the cros withouten gylt. And in this
article þei seyn þat wee faylen & þat the gret rightwisness
of god ne myhte not suffre so gret a wrong. And in this
fayleth̃ here feyth̃, For þei knowlechen wel þat the werkes 32
of Ihesu crist ben gode & his wordes & his dedes & his
doctryne be his gospelles weren trewe & his meracles also
trewe & the blessedē virgine Marie is good & holy mayden
before & after the birth̃e of Ihesu crist, And þat aȝ þo þat 36

(¹) claritee, C.

- beleuen perfectly in god schul ben saued. And be cause
 þat þei gon so ny oure feyth þei ben lyghtly conuerted to
 cristene lawe whan men preche hem And schewen hem dis-
 4 tinctly the lawe of Ihesu crist & whan [men]⁽¹⁾ tellen hem
 of the prophecyes. And also þei seyn þat þei knowen wel
 be the prophecyes þat the lawe of Machomete schaff fayte
 as ¹the lawe of the Iewes dide And þat the lawe of cristene [f fol. 57 b]
- 8 peple schaff laste to the day of doom. And ȝif ony man
 aske hem what is here beleue, þei answeren þus & in
 this forme: Wee beleuen god formyour of heuene & of
 erthe & of all opere thinges þat he made & withouten him
 12 is no thing made. And we beleuen of thay of doom & þat
 euery man schaff haue his meryte after he hath disserued
 And we beleue it for soth all þat god hath seyde be the
 mouthes of his prophetes. Also Machomet commanded in
- 16 his ALKARON þat euery man scholde haue .ij. wyfes or Polygamy.
 .iiij. or .iiij. but now þei taken vnto .ix. & of lemmannes als
 manye as he may susteyne. And ȝif ony of here wifes mys
 beren hem aȝenst hire husbonde he may caste hire out
 20 of his hous & departe fro him & take anoþer, But he schaff
 departe with hire of his godes. Also whan men speken
 to hem of the fader & of the sone & of the holy gost þei
 seyn þat þei ben .iiij. persones, but not o god, For here
 24 Alkaron speketh not of the trynyte. But þei seyn wel
 þat god hath specie & eȝ were þe dowmb & god
 hath also a spirit þei knowen wel for eȝ þei seyn he were
 not on lyue. And whan men speken to hem of the
 28 Incarnacioun how þat be the word of the Angel god sente
 his wysdom in to erthe & envmbred him in the virgyne
 Marie & be the woord of god schuȝ þe dede ben reysed
 at the day of doom, þei seyn þat it is soth & þat the woord
 32 of god hath gret strengthe, And þei seyn þat whoso knew
 not þe woord of god he scholde not knowe god. And þei
 seyn also þat Ihesu crist is the woord of god & so seyth hire
 ALKARON, where it seyth þat the Angel spak to Marie

When well
taught, they
are easily
converted.

They believe
in God, in
Doomsday
and in the
prophets.

Polygamy.

Divorces.

The Sara-
cens allow
the three
persons of
the Trinity,
but deny
that they
are one God.

The Word.

The Spirit.

⁽¹⁾ Missing, C.

l. 12, thay = the day, phonetic or scribal?

[fol. 58 a] and seyde: Marie, god schaff preche þe the ¹gospell be
 the woord of his mowth þæt his name schaff be clept Ihesu
 crist. And þei seyn also þæt Abraham was frend to god
 And þæt Moyses was familier spekere with god þæt Ihesu 4
 crist was the woord þæt the spirit of god þæt Machomete
 was right messenger of god. And þei seyn þæt of theise .iiij.
 Ihesu was the most worthi þæt the most excellent þæt the
 most gret so þæt þei han many gode articles of oure feyth, 8
 aȝ he it þæt þei haue no parfite lawe þæt feyth as cristene
 men han. þæt þerfore ben þei lightly conuerted þæt namely
 þo þæt vnderstonden the scriptures þæt the prophecies, For
 þei han the gospels þæt the prophecies þæt the byble written 12
 in here langage. Wherefore þei conen meche of holy
 writt, but þei vnderstonde it not but after the lettre þæt so
 don the Iewes. For þei vnderstonde not the lettre gostly
 but bodyly þæt þerfore ben þei reproued of þe wise þæt gostly 16
 vnderstonden it. And þerfore seyth Seynt Poul: LITERA
 OCCIDIT, SPIRITUS AUTEM VIVIFICAT. Also the sarazines
 seyn þæt the Iewes ben cursed for þei han defouled the
 lawe þæt god sente hem be Moyses, And the cristene ben 20
 cursed also, as þei seyn, for þei kepen not the commande-
 mentes þæt the preceptes of the gospel þæt Ihesu crist
 taughte hem. And þerfore I schaff tell þou what the
 Soudan tolde me vpon a day in his chambre. He leet 24
 voyden out of his chambre aȝ maner of men, lordes þæt
 opere, for he wolde speke with me in conseil. And þere
 he asked me how the cristene men gouerned hem in oure
 contree, and I seyde him right wel, thonked be god. þæt he 28
 seyde me treulych nay, for þee cristene men ne recche
 right noght how vntrewly to serue god; þee scholde þeuen
 ensample to the lewed peple for to do wel þæt þee þeuen
 hem ensample to don euyl. for the comownes vpon 32
 festyfull dayes whan þei scholden gon to chirche ²to serue
 god, þan gon þei to tauernes þæt ben þere in glotony aȝ þe day
 þæt aȝ nyght þæt eten þæt drynken as bestes þæt haue no resoun
 þæt wite not whan þei haue ynow. And also the cristene 36
 men enforcen hem in aȝ maneres þæt þei mowen for to

Christ is
 better than
 Abraham,
 Moyses and
 Mahomet.

They inter-
 pret Holy
 Writ liter-
 ally, not
 spiritually,
 like the wise.

Christians
 blamed for
 disobeying
 their own
 religion.

Churchmen
 give bad
 example.

Therefore
 the com-
 mons spend
 their holi-
 days in
 gluttony.

[² fol. 58 b]

- fighten + for to desceyuen þat on þat other, And þere-
 wilhaþ þei ben so proude þat þei knowen not how to ben
 clothed, now long, now schort, now streyt, now large,
 4 now swerded, now daggered + in aþ manere gyses. þei
 scholden ben symple meke + trewe + fuþ of almesdede as
 Ihesu was in whom þei trowe, but þei ben aþ the con-
 trarie + euere enclyned to the euyþ + to don euyþ. And
 8 þei ben so coueytous þat for a lytyþ syluer þei sellen
 here doughþres, here sustres + here owne wyfes to putten
 hem to leccherie, And on withdraweth the wif of another
 + non of hem holdeth feyth to another, but þei defoulen
 12 here lawe þat Ihesu crist betook hem to kepe for here
 saluacioun. And þus for here synnes han þei lost aþ
 this lond þat wec holden. For for hire synnes here god
 hath taken hem in to oure hondes, nogþit only be strengþie
 16 of oureself, but for here synnes. For wec knowen wel in
 verry soþ þat whan 3ee seruen god god wil helpe 3ou,
 And whan he is with 3ou noman may ben azenst 3ou.
 And þat knowe we wel be oure prophecyes, þat cristene
 20 men schuþ wynnen azen this lond out of oure hondes
 whan þei seruen god more deuoutly. But als longe as þei
 ben of foul + of vnclene lyvyng as þei ben now wee haue
 no drede of hem in no kynde, for here god wil not helpen
 24 hem in no wise. And þan I asked him how he knew the
 state of aþ cristene men + he answerde me þat he knew
 aþ the state of aþ contres of cristene kynges + princes
 + the state of the comounes also be his messangeres, þat
 28 he sente to aþ londes in manere as þei weren marchauntes
 of precyous stones, of clothes of gold + of othere ¹ thinges
 for to knowen the manere of euery contree amanges
 cristenemen. And þan he leet clepe in aþ the lordes þat
 32 he made voyden first out of his chambre + þere he schewed
 me .iiij. þat weren grete lordes in the contree þat tolden
 me of my contree + of manye oþer cristene contrees als wel
 as þei had ben of the same contree + þei spak frensch
 36 right wel + the sowdan also, whereof I had gret meruaylle.
 Allas, þat it is gret sclaunder to oure feith + to oure lawe,

The pride of
fashions in
dress.

Immorality.

The Holy
Land was
lost through
sin,

and shall be
regained
through
righteous-
ness.

Saracen
informers
report to
the Sowdan
on the state
of Christian
countries.

[1 fol. 59 a]

The Sowdan
and his lords
speak
French.

What a
shame for us
to be re-
proved by
unbelievers !

The Sara-
cens are
loyal to their
religion.

Mahomet
first was a
camel-
driver.

His first
miracle.

[fol. 59 v]

The Kōreish.

Khadijah.

Fits of the
falling
sickness.

whan folk *pat* ben *withouten* lawe schuH repreuen vs +
vndernemen vs of oure synnes, And *pei pat* scholden ben
conuerted to crist + to the lawe of Ihesu be oure gode
ensamples + be oure acceptable lif to god, + so conuerted 4
to the lawe of Ihesu crist, ben þorgh oure wykkedness +
euyH lyuynges fro vs + straungeres fro the holy + verry
beleeve schuH þus appelen vs + holden vs for wykkede
lyueres + cursede. And treuly *pei* sey soth, For the 8
sarazines ben gode + feythfuH, For *pei* kepen entierly the
commandement of the holy book ALKARON *pat* god sente
hem be his messenger Machomet, to the whiche, as *pei* seyn,
Seynt Gabriell the aungel often tyme tolde the wille of 12
god. And þee schuH vnderstonde *pat* Machamote was
born in Arabye, *pat* was first a pore knaue *pat* kepte
Cameles *pat* wenten with Marchantes for marchandise; +
so befeH *pat* he wente with the marchandes in to Egipt 16
+ *pei* weren þanne cristene in þo partyes. And at the
desertes of Arabye he wente in to a chapeH where a
Eremyte duelte, And whan he entred in to the chapeH
pat was but a lytiH + a low thing + had but a lityl dore 20
+ a low, þan the entree began to waxe so gret + so large
+ so high as þough it had ben of a gret mynstre or the
gate ¹ of a paleys. And this was the firste myracle the
sarazins seyn *pat* Machomete dide in his ȝouthie. After 24
began he for to waxe wyse and riche + he was a gret
Astronomer + after he was gouernour + prince of the
lond of Corrodane + he geuerned it fuH wisely in such
manere *pat* whan the prince was ded he toke the lady to 28
wyfe, *pat* highite Gadriges. And Machomete feH often in
the grete sikeness *pat* men callen the fallynge euyH,
Wherfore the lady was fuH sory *pat* euere sche toke him
to husbonde. But Machomete made hire to beleeue *pat* 32
aH tymes whan he feH so Gabriel the angel cam for to
speke with him + for the gret light + brightness of the
angeH he myghite not susteyne him fro fallynge; And
þerfore the sarazines seyn *pat* Gabriel cam often to speke 36
with him. This Machomete regned in Arabye the ȝeer

- of oure lord Ihesu crist .vj. C. t .x. and was of the
 generacionn of ysmael þat was Abrahames sone þat he
 gat vpon Agar his chamberere. And perfore per ben
 4 sarazines þat ben clept Ismaelytenes, t summe Agaryenes
 of Agar t the opere propurly ben clept Sarrazines of Sarra
 t summe ben clept Moabytes t summe Amonytes for the
 .ij. sones of loth, Moab t Amon þat he begatt on his
 8 doughtres, þat weren aftirward grete erthely princes.
 And also Machomete loued wel a gode heremyte þat
 duelled in the desertes a myle fro þat Mount Synay in
 the weye þat men gon fro Arabye toward Caldee t toward
 12 ynde, o day iourney fro the see, where the marchauntes
 of Venyse comen often for marchandise. And so often
 wente Machomete to this heremyte þat aþ his men weren
 wrothe for he wolde gladly here this heremyte preche t
 16 make his men wake aþ nyght, t perfore his men
 poughten to putte the heremyte to deth. t so befell
 vpon a nyght þat Machomete was dronken of gode wyn ¹ t
 he fell on slepe t his men toke Machometes swerd out of
 20 his schethe whils he slepte t pere with þei slowgh this
 heremyte t putten his swerd al bloody in his schethe
 azen. And at morwe whan he fond the heremyte ded
 he was full sory t wroth t wolde haue don his men
 24 to deth, but þei aþ with on accord [said] ⁽¹⁾ þat he himself
 had slayn him whan he was dronken t schewed him his
 swerd aþ bloody t he trowed þat þei hadden seyð soth.
 And þan he cursed the wyn t aþ þo þat drynken it,
 28 And perfore sarrazines þat ben deuout drynken neuere
 no wyn; but summe drynken it preuily, For 3if þei
 dronken it openly þei scholde ben repreued. But þei
 drynken gode beuerage t swete t norryshynge þat is
 32 made of Galameþ t þat is þat men maken sugre of,
 þat is of right gode sauour t it is gode for the breest.
 Also it befallerh sumtyme þat cristene men becomen
 sarazines ouper for pouertee or for sympleness or elles
 36 for here owne wykkedness; And perfore the Archiflamyn

The
prophet's
descent.

Names of
the Arabs.

The
Nestorian
Sergius,

[fol. 60 a]

murdered by
servants
during
Mahomet's
drunken-
ness.
The
Prophet
sorry.

He curses
wine.

The Sara-
cens drink
"Galamel"
instead.

The
renegade
Christians ;

how admitted by
Saracen
divines.

or the Flamyn, [as]⁽¹⁾ oure E[r]chebisshopp⁽²⁾ or Bisshopp,
Whan he resceyueth hem seyth þus: LA ELLEC OLLA
SYLA MACHOMET RORES ALLA, þat is to seye: þere is no
god but on t Machomete his messenger. Now I haue 4
told 3ou a party of here lawe t of here customes I schal
seye 3ou of here lettres þat þei haue with here names t
the manere of hire figures, What þei ben.

[Another alphabet.]

[fol. 60 b]

The English
alphabet has
two extra
letters.

And .iiij. lettres þei haue more þan opere for dyuersitee 8
of hire langage ¹ t speche, for als moche as þei speken in
here throtres. And wee in Englund haue in oure langage
t speche .ii. lettres mo þan þei haue in hire .A.B.C. t þat
is: þ t 3, the whiche ben clept þorn t 3OGH. 12

(¹) os, C.

(²) Echebisshopp, C.

[PART SECOND:
THE COUNTRIES BEYOND THE
HOLY LAND.]

OF THE LONDES OF ALBANYE AND OF
LIBYE; OF THE WISSHINGES FOR WACCH-
INGE OF THE SPERHAUK, ⁊ OF NOES
SCHIPPE.

Ch. XVII.

- NOW sith I haue told 3ou befor of the holy lond ⁊
of þat contree abouten ⁊ of many weyes for to
go to þat lond ⁊ to þe mount Synay ⁊ of Babyloyne
4 the more ⁊ the less ⁊ to oþer places þat I haue spoken
befor, now is tyme 3if it lyke 3ou for to tell 3ou of the
marches ⁊ Iles ⁊ dyuerse bestes ⁊ of dyuerse folk bezond
these marches. For in þo contrees bezonden ben many
8 dyuerse contrees ⁊ many grete kyngdomes þat ben departed
be the .iiij. flodes þat comen from *paradys terrestre*. For
Mesopotayme ⁊ the kyngdom of Caldee ⁊ Arabye ben
betwene the .ij. ryueres of Tygre ⁊ of Eufrates, And the
12 kyngdom of Mede ⁊ of Persye ben betwene the ryueres
of Nile ⁊ of Tygres. And the kyngdom of Syrie where
of I haue spoken befor ⁊ Palestyne ⁊ Phenicye ben
betwene Eufrates ⁊ the se Medytterrane. The whiche see
16 dureth in lengthe fro Mayrok vpon the see of Spayne
vnto the grete see, so þat it lasteth bezonde Costanty-
nople .MMM. ⁊ .xl. myles of lombardye. And toward
the see Occean ⁊ Inde is the kyngdom of Shithie
20 þat is all closed with hilles And after vnder Schithie ⁊
fro the see of Caspie vnto the flom of Thamy is
AMAZOYNE þat is the lond of FEMYNYE, where þat noman
is bu[t] only all wommen. And after is Albanye a full
24 gret reme, And it is clept Albanye be cause þat the folk
ben whitere þere þan in oþer marches þere abouten; And
in þat contree ben so gret houndes ⁊ so stronge þat þei
assaylen lyouns ⁊ slen hem. And þanne after ¹is Hircanye
28 Bactrie Hiberye ⁊ many oþer kyngdomes. And betwene
the rede see ⁊ the see occean toward the south is the
kyngdom of Ethiopo ⁊ of libye the hyere, The whiche lond
of Lybye þat is to seyne libye the lowe þat begynneth at

The
countries
beyond the
Holy Land.

The four
rivers of
Paradise.

The Medi-
terranean.

Scythia.

Feminye.

Albania.

Hircania,
Bactria,
Hiberia.

[¹ fol. 61a]

Lybia.

The sea
higher than
the land.

In Lybia
men's
shadows
fall on the
right if they
face east.

The water of
the sea boils
so that no
fish can live.

From Genoa
or Venice to
Trebizond.

There St.
Athanasius
lies buried.

The Pope
first
arrested,
then
released
him.

[¹ fol. 61 b]

the see of Spayne fro þens where the pyleres of hercules
ben And dureth vnto aneyntes Egipt & toward Ethiope.
In þat contre of libye is the see more high þan the lond
& it semeth þat it wolde couere the ⁽¹⁾ erthe & natheles 4
ȝit it passeth not his markes. And men seen in þat
contre a mountayne to the whiche noman come. In this
lond of libye whoso turneth toward the Est the schadewe
of himself is on the right syde And here in oure contree 8
the schadwe is on the left syde. In þat see of libye is
no fissch, for þei mowe not lyve ne dure ⁽²⁾ for the
gret hete of the sonne, because þat the water is euermore
boyllunge for the gret hete. And many opere ⁽³⁾ londes þer 12
ben, þat it were to long to telle or to nombren, But of
sum parties I schaff speke more pleylny here after.
Whoso wil þanne gon toward Tartarie, toward Persie,
toward Caldee & toward ynde, he most entre the see at 16
Gene or at Venyse or at sum other hauene þat I haue
told ȝou before; And þan passe men the see & arryuen at
Trapazond þat is a gode cytee & it was wont to ben the
hauene of Pountz. þere is the hauene of Persanes & of 20
Medaynes & of the marches þere bezonde. In þat cytee
lyth seynt Athanasie þat was Bisshopp of Alisandre
þat made þe psalm: *QUICUMQUE* *VELT*. This *ATHANASIUS*
was a gret doctour of dyuynytee & because þat he preched 24
& spak so depely of dyuynytee & of the godhede he was
accused to the Pope of Rome þat he was an heretyk,
Wherfore the Pope sente after hym ¹ & putte him in
presoun. And whils he was in presoun he made þat 28
psalm & sente it to the Pope & seyde þat ȝif he were an
heretyk þan was þat heresie, for þat he seyde was his
beleue. And whan the Pope saugh it & had examyned
it, þat it was perfite & gode & verryly oure feyth & oure 32
beleue, he made him to ben delyuered out of presoun &
commanded þat psalm to ben seyde euery day at pryme &
so he held Athanasie a gode man. But he wolde neuere

⁽¹⁾ lond, cancelled, C.

⁽²⁾ for, repeated, C.

⁽³⁾ operes, C.

- go to his bisshopriche azen because *pat þei* accused him of heresye. Trapozond was wont to ben holden of the Emperour of Costantynople, But a gret man *pat* he sente
- 4 for to kepe the contree azenst the Turkes vsurped the lond t helde it to him self t cleped him Emperour of Trapa- zond. And from þens men gon thorgh litiþ Ermonye, Armenia.
- 8 And in *pat* contree is an old casteþ *pat* stont vpon a roche the whiche is cleped the casteþ of the SPARREHAWK, *pat* is bezonde the cytee of LAYAYS beside the town of Pharsipée *pat* belongeth to the lordschipe of CRUK *pat* is a riche lord t a gode cristene man ; Where men fynden
- 12 a Sparehawk vpon a perche right fair t right wel made t a faire lady of fayrre *pat* kepeþ it. And who *pat* wil wake *pat* Sparhawk .vij. dayes t .vij. nyghtes t as summe men seyn .iij. dayes t .iij. nyglites withouten companye
- 16 t withouten sleep, *pat* faire lady schal zeuen him whan he hath don the first wyssch *pat* he wil wyssche of erthely thinges ; t *pat* hath ben proued often tymes. And o tyme befeþ *pat* a kyng of Ermonye *pat* was a worthi
- 20 knyght t a doughty man t a noble prince woke *pat* hawk sum tyme t at the ende of .vij. dayes t .vij. nyghtes the lady cam to him t bad him wisschen : for he had wel disserued it. And he answerde *pat* he was gret lord ynow
- 24 t wel in pees ¹ t hadde ynowgh of worldly richness t þerfore he wolde wisschen non oþer thing but the body of *pat* faire lady to haue it at his wille. And sche answerde him *pat* he knew not what he asked t seyde *pat* he was a fool
- 28 to desire *pat* he myghte not haue for sche seyde *pat* he scholde not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kyng seyde *pat* he ne wolde asken non oþer thing. And the lady
- 32 answerde : sytþe *pat* I may not wit/drawe 3ou fro 3oure lewed courage I schal zeue 3ou withouten wysschinge t to aþ hem *pat* schuþ com of 3ou. Sire kyng 3ee schuþ haue werre withouten pees t aþ weys to the .ix. degree 3ee
- 36 schuþ ben in subieccioun of 3oure enemyes t 3ee schuþ ben nedy of aþ godes. And neuere sitþen nouthur the

The Empire
of Trebi-
zond.

Armenia.

The castle
of the
Sparrow-
hawk.

Whoever
watches the
hawk shall
have his
first wish.

A king of
Armenia
wished for
the lady of
fairy's love.

[¹ fol. 62 a]

She gives
him and his
descendants
eternal war.

A poor
man's son
wished for
wealth, and
obtained it.

A Templar
obtained a
purse
always full
of gold.

[fol. 62 b]

Erzerum.

Subterra-
nean
streams
from
Euphrates.

Ararat.

Some claim
to have
touched
Noah's
Ark.

kyng of Ermony ne the contree weren neuer in pees ne
pei hadden neuer sithen plentee of godes t þei han ben
sithen alweyes vnder tribute of the sarrazines. Also the
sone of a pore man woke þat hauke t wissched þat he myghte 4
cheue wel t to ben happy to marchandise t the lady graunted
him And he becam the most riche t the most famouse
marchant þat myghte ben on see or on erthe. And he
becam so riche þat he knew not the .M. part of þat he 8
hadde t he was wysere in wisschinge þan was þe kyng.
Also a knyght of the temple wooke pere t wyssched a
purs eueremore full of gold t the lady graunted him. But
sche seyde him þat he had asked the destruccioun of here 12
ordre for the trust t the affiance of þat purs t for the grete
pryde þat þei scholde hauen t so it was. And perfore
loke he kepe him wel þat schaff wake, For 3if he slepe he
is lost þat neuere man schaff seen him more. This is not 16
the right weye for to go to the parties þat I haue nempned
before, but for to see the merueyle þat I haue spoken of,
And perfore whoso wil go right weye, men gon from
TRAPAZOND toward Ermony the grete vnto a cytee þat is 20
clept ARTYRON: þat was wont to ben a gode cytee t a
plentifous, but the Turkes han gretly wasted it. pere
aboute groweth no wyn ne frut but lityh or eht non. In
this lond is the erthe more high þan in ony oper t þat 24
maketh gret cold And pere ben many gode watres t
gode welles þat comen vnder erthe fro the fion of Paradys
þat is clept EUFRATES, þat is a iorneye besyde þat cytee.
And þat ryuere cometh towardes ynde vnder erthe t 28
resorteth into the lond of Altazar And so passe men be
this Ermony t entren the see of Persie. Fra þat cytee
of Artyrour go men to an hiht þat is clept SABISSOCOLLE;
And pere besyde is anoper hiht þat men clepen Ararath, 32
but þe Iewes clepen it TANEZ, where Noes schipp rested
t 3it is vpon þat montayne, And men may seen it a ferr
in cleer weder. And þat montayne is wel a .vij. myle
high And summen seyn þat þei han seen t touched the 36
schipp t put here fyngres in the parties where the feend

- went out, Whan *pat* Noe seyde : BENEDICITE, But *pei pat* seyn suche woordes seyn here wille. For a man may not gon vp the montayne for gret plentee of snow *pat* is
- 4 allweys on *pat* montayne nouþer somer ne wynter, so *pat* noman may gon vp *pere* ne neuere man dide sithe the tyme of Noe saf a monk *pat* be the grace of god broughte on of the plankes down, *pat* 3it is in the mynstre at the foot
- 8 of the montayne. And besyde is the cytee of DAYNE *pat* Noe founded, And faste by is the cytee of Any in the whiche were wont to ben a .M. churches. But vpon *pat* montayne to gon vp this monk had gret desir And so vpon
- 12 a day he ¹wente vp And whan he was vpward the .iiij. *part* of the montayne he was so wery, *pat* he myghte no ferthiere and so he rested him + felt oslepe. And whan he awook he fonde him self liggyng at the foot of the
- 16 montayne And þan he preyede deuoutly to god *pat* he wolde vouchesaf to suffre him gon vp. And an angel cam to him + seyde *pat* he scholde gon vp And so he dide, And sith *pat* tyme neuer non; wherfore men
- 20 scholde not beleewe suche woordes. Fro *pat* montayne go men to the cytee of THAURISO *pat* was wont to ben clept FAXIS *pat* is a full fair cytee + a gret + on of the beste *pat* is in the world for marchandise. þider comen
- 24 all marchauntes for to byen auoir de poys and it is in the lond of the Emperour of Persie And men seyn *pat* the Emperour taketh more gode in *pat* cytee for custom of marchandise þan doth the ricchest cristene kyng of all his
- 28 reme *pat* lyueth; For the toth + the custom of his marchantes is withouten estymacyoun to ben nombred. Beside *pat* cytee is an hill of salt And of *pat* salt euery man taketh what he wil for to salte with to his nede. *pere* duellen
- 32 many cristene men vndir tribute of Sarrazines. And fro *pat* cytee men passen be many townes + castell in goynge toward ynde vnto þe cytee of Sadonye *pat* is a .x. iourneyes fro Thauriso + it is a full noble cytee + a gret. And *pere*
- 36 duelleth the Emperour of Persie in somer for the contree is cold ynow + *pere* ben gode ryueres berynge schippes.

Only a monk
has been up.

Ayne, Ani.

[1 fol. 63 a]

Having
fallen asleep
on the
slope, the
monk awoke
at the bot-
tom of the
mountain.

An angel
helped him
up.

Tauris.

Soldania.

After go men the weye toward ynde be many iorneyes t
 be many contreyes vnto the cytee þat is clept CASSAK þat
 is a full noble cytee t a plentyfous of cornes t wyne
 t of all oþer godes. This is the cytee where the .iiij. 4
 kynges metten togedre whan þei wenten to sechen oure
 lord in Bethlem to worschipe him t to presente him with
 gold, ensence t myrrer. And it is from þat cytee to
 Bethleem .liij. iorneyes. Fro þat cytee men gon to 8
 another cytee þat is clept Geti þat is a iourneye fro the see
 þat men clepen the gravely see. þat is the beste cytee
 þat the Emperour of Persie hath in all his lond And þei
 clepen flessch pere DABAGO t the wyn VARA. And the 12
 paynemes seyn þat no cristene man may not longe duelle
 ne enduren with the lif in þat cytee, but dyen within
 schort tyme t noman knoweth not the cause. After gon
 men be many cytees t townes t grete contrees þat it were 16
 to longe to tell vnto the cytee of Cornaa þat was wont to
 be so gret þat the walles abouten helden .xxv. myle
 aboute. the walles schewen 3it, but it is not all enhabited.
 Fro CORNAA go men be many londes t many cytees t 20
 townes vnto the lond of Iob, And pere endeth the lond
 of the Emperour of PERSIE. And 3if 3ee wole knowe
 the lettres of Persaynes t what names þei han, þei ben
 suche as I last deuysed 3ou, but not in sownynge of here 24
 woordes.

CH. XVIII. OF THE LOND OF IOB t OF HIS AGE;
 OF THE ARAY OF MEN OF CALDEE; OF
 THE LOND WHERE WOMMEN DUELLE
 WITHOUTEN COMPANYE OF MEN; OF THE
 KNOULECHE t VERTUES OF THE VERRAY
 DYAMAUNT.

THE land of Job.
 Bozrah in Teman.

AFTER the departyng fro CORMAA men entren into
 the lond of Iob þat is a full fair contree t a
 plentyfous of all godes, And men clepen þat lond the 28
 lond of Sweze. In þat lond is the cytee of THEMAN.

- Iob was a payneem & he was ARE of Gosra is sone & held *pat* lond as prynce of that contree & he was so riche *pat* he knew not the hundred ¹part of his godes. [¹ fol. 64 a]
- 4 And aH þough he were a payneem natheles he *serued* wel god after his lawe And oure lord toke his seruice to his plesance. And whan he *feH* in pouerte he was .lxxviiij. 3eer of age. And after whan god had *preued* his
- 8 pacyence & it was so gret, he broughte him a3en to richness & to heere estate þan he was before. And after *pat* he was kyng of YDUMYE after kyng Esau. And whan he was kyng he was clept IOBAB And in *pat* kyngdom
- 12 he lyuede after .clxx. 3er And so he was of age whan he dyed .ccxlviiij. 3eer. In *pat* lond of Iob þere nys no defaute of no þing *pat* is nedefuH to mannes body. Job identified with Jobab.
- þere ben hilles where men geten gret plente of Manna, Manna.
- 16 in gretter habundance þan in any other contree. This MANNA is clept bred of aungeles & it is a white þing *pat* is fuH swete & right delicious & more swete þan hony or sugre and it cometh of the dew of heuene *pat* falleth
- 20 vpon the herbes in *pat* contree And it congeleth & becometh aH white & swete. And men putten it in medicynes for ryche men to make the Wombe lax & to purge euyH blode, for it clenseth the blood & putteth
- 24 out malencolye. This lond of IOB marcheth to the kyngdom of Caldee; This lond of CALDEE is fuH gret Chaldae.
- & the langage of *pat* contree is more gret in sownynge þan it is in oþer parties bezonde þe see. Men passen
- 28 to go bezonde be the tour of Babiloyne the grete of the whiche I haue told 3ou before, where *pat* aH the langages weren first chaunged; And *pat* is a .iiij. iorneyes fro Caldee.
- In *pat* reme ben faire men & þei gon fuH nobely arrayed
- 32 in clothies of gold orfrayed ²& apparayled with grete perles & *precyous* stones fuH nobely, & the women ben right foule & euyH arrayed & þei gon aH bare fote Men are fair and wear fine garments. Women are foul and poorly dressed.
- & clothed in euyH garnementes large wyde but þei ben
- 36 schorte to the knees & longe sleeves down to the feet lych a Monkes frokke & here sleeves ben hongyng down to the
- [² fol. 64 b]

feet; And *pei* han gret heer t long hanginge aboute here schuldres. And *pei* ben blake wommen, foule t hidouse; And treuly as foule as *pei* ben als euele *pei* ben. In *pat* kyngdom of Caldee in a cytee *pat* is clept **HUR** 4 dueled Thare Abrahames fader t pere was Abraham born. And *pat* was in *pat* tyme *pat* Nunus was kyng of Babiloyne of Arabye t of Egypt. This Nunus made the cytee of Nynyuee the whiche *pat* Noe had begonne 8 before t be cause *pat* Nunus performed it he cleped it Nynyuee after his owne name. pere lyth Thobye the prophete of whom holy writt speketh offe. And fro *pat* cytee of Hur Abraham departed be the commande- 12 ment of god fro pens after the deth of his fader t ladde with him Sarra his wif t Loth his brotheres sone because *pat* he hadde no child, And *pei* wenten to duelle in the lond of CHANAAN in a place *pat* is clept SYCHEM. And 16 pis loth was he *pat* was saued whan Sodom t Gomorre t the opere cytees (1) weren brent t sonken down to helle where *pat* the dede see is now, as I haue told 30u before. In *pat* lond of Caldee *pei* han here propre 20 langages t here propre lettres, suche as 3ee may see here after. Besyde the lond of Caldee is the lond of AMAZOYNE *pat* is the lond of FEMYNYE t in *pat* reme is all wommen t noman, Noght as summe men seyn 24 *pat* men mowe not lyue pere, but for because *pat* the wommen wil not suffre no men amonges hem to ben here souereynes. For sum tyme per was a kyng in *pat* contrey t men maryed as in oper contreyes t so befell 28 *pat* the kyng had werre with hem of SICHIE, the whiche kyng highite COLEPEUS, *pat* was slayn in bataylle t all the gode blood of his reme. And whan the queen t all the othere noble ladyes sawen *pat* *pei* weren all wydewes t *pat* 32 all the riall blood was lost *pei* armed hem t as creatures out of wytt *pei* slowen all the men of the contrey *pat* weren laft for *pei* wolden *pat* all the wommen weren wydewes as the queen t *pei* weren. And fro *pat* tyme hiderwardes 36

Hur.

Ninus
founded
Nineveh.Tobijah
buried
there.Abraham,
Sarah and
Lot went
from Hur
to Sichem.Amazonie
or Feminie.
[1 fol. 65 a]Colopeus
killed in
Seythia.All the men
killed by
women.

bei neuere wolden suffren man to dwell amonges hem
 lenger þan .vij. dayes & .vij. nyghtes, Ne þat no child þat
 were male scholde dwell amonges hem lenger þan he were No boys
allowed.
 4 noryscht & þanne sente to his fader. And whan þei wil
 haue ony companye of man þan þei drawen hem towardes
 the londes marchynge next to hem. And þan þei [haue] ⁽¹⁾
 here loues þat vsen hem & þei duellen with hem an .vij.
 8 dayes or .x. & þanne gon hom agen. And ȝif þei haue
 ony knaue child þei kepen it a certeyn tyme & þan senden
 it to the fadir whan he can gon allone & eten be him self
 or ell þei sleen it; And ȝif it be a femele þei don away Girls'
breasts
burnt away,
to make
them better
fighters.
 12 þat on pappe with an hote hiren. And ȝif it be a
 womman of gret lynage þei don away the left pappe þat
 þei may the better beren a scheeld, And ȝif it be a
 womman on fote þei don away the [riȝt] ⁽²⁾ pappe for to
 16 scheten with bowe turkeys, For they schote wel with
 bowes. In þat lond þei haue a queen þat gouerneth all
 þat lond & all þei ben obeyssant to hire And ^[1 fol. 65 b] always þei
 maken here queen by electioun þat is most worthy in The queen
is elected.
The
Amazons
are great
warriors.
 20 armes. For þei ben riȝt gode werryoures & orped &
 wyse, noble & worthi. And þei gon often tyme in sowd
 to help of oþer kynges in here werres for gold & syluer
 as othere sowdyoures don. And þei meyntenen himself
 24 right vygouresly. This lond of Amazoyne is an Ile all
 envirouned with the see saf in .ij. places where ben .ij.
 entrees, And bezonde þat water duellen the men þat ben
 here paramoures & hire loues, where þei gon to solacen
 28 hem whan þei wole. Besyde amazoyne is the lond of
 TARMEGYTE þat is a gret contre & a full delectable And Tarmegite.
 for the godness of the contree kyng Alisandre leet first
 make þere the cytee of Alisandre; And ȝit he made .xij.
 32 cytees of the same name; But þat cytee is now clept
 Celsite. And fro þat oþer cost of Caldee toward the Seleucia.
 south is Ethiope a gret contree þat streccheth to the ende
 of Egypt; Ethiope is departed in .ij. parties princypall.
 36 And þat is in the est partie & in the mericionall partie,

⁽¹⁾ Missing, C.⁽²⁾ left, MS.

Mauritania. The whiche *partie meridiona* is clept MORETANE. And the folk of *pat contree* ben blake ynow t more blake pan in the toper *partie* t *pei* ben clept mowres. In *pat partie* is a we pat in the day it is so cold *pat noman* may 4
The hot and cold fountain. drynke *pere* offe And in the nyght it is so hoot *pat noman* may suffre hys hond *pere* in. And bezonde *pat partie* toward the south to passe by the see Ocean is a gret lond t a gret contrey, but *men* may not due *pere* for the 8
Turbid and salt water. feruent brennynge of the sonne, so is it passyng hoot in *pat contrey*. In Ethiope a the Ryueres t a the watres ben trouble t *pei* ben somde salte for the gret hete *pat* is *pere*. And the folk of *pat contree* ben ¹lyghtly dronken 12
[fol. 66 a] Weaknesses of Ethiopians. t han but liti appetyt to mete And *pei* han comounly the flux of the wombe t *pei* lyuen not longe. In Ethiope ben many dyuerse folk And Ethiope is clept CUSIS. In *pat contree* ben folk *pat* han but o foot t *pei* gon so 16
One-footed men. blyue *pat* it is *meruaylle* And the foot is so large *pat* it schadeweth a the body azen the sonne Whanne *pei* wole lye t reste *hem*. In Ethiope whan the children ben zonge t lyti *pei* ben a zalowe And whan *pat* *pei* 20
wexen of age *pat* zalowness turneth to ben a blak. In Ethiope is the cytee of Saba t the lond of the whiche on of the .iij. kynges *pat* presented oure lord in Bethleem was kyng offe. Fro Ethiope *men* gon into ynde be 24
many dyuerse contreyes And *men* clepen the high ynde EMLAK. And ynde is devyded in .iij. princypa parties
India major. *pat* is [ynde] ⁽¹⁾ the more *pat* is a fu hoot contree t
India minor. ynde the less *pat* is a fu atempree contrey *pat* 28
streccheth to the londe of Mede. And the .iij. part toward the Septentrion is fu cold so *pat* for pure cold t contynue frost the water becometh Crista. And vpon the roches of crista growen the gode dyamandes 32
Northern India. Crystal from ice, and diamonds from crystal. *pat* ben of trouble colour; zalow Crista draweth colour lyke oylle And *pei* ben so harde *pat* *noman* may pollysch *hem* t *men* clepen *hem* dyamandes in *pat contree* t HAMESE in anoper contree. Othere dyamandes *men* 36

(1) Missing, C.

fynden in Arabye þat ben not so gode t þei ben more
 broun t more tendre. And *oper* dyamandes also men
 fynden in the Ile of Cipre þat ben 3it more tendre t hem
 4 men may wel pollischen; And in the lond of Macedoyne
 men fynden dyamaundes also, But the beste t the moste
 precyiousse ben in ynde. ¹And men fynden many tyme [1 fol. 66 b]
 harde dyamaundes in a masse þat cometh out of gold whan
 8 men puren it t fynen it out of the myne whan men
 breken þat mass in smale peces. And sum tyme it
 happeneth þat men fynden summe as grete as a pese t
 summe lasse t þei ben als harde as þo of ynde. And aft
 12 be it þat men fynden gode dyamandes in ynde, 3it
 natheles men fynden hem more comounly vpon the roches
 in the see t vpon hilles where the myne of gold is; And
 þei growen many to gedre on lytill another gret And *per*
 16 ben summe of the gretness of a bene t summe als grete
 as an hasell note t þei ben square t poynted of here owne
 kynde bope abouen t benethen *withouten* worchinge of
 mannes hond t þei growen togedre male t female And
 20 þei ben noryscht *with* the dew of heuene And þei engen-
 dren comounly t bryngen forth smale children þat multi-
 plyen t growen all the 3eer. I haue often tymes assayed
 þat 3if a man kepe hem *with* a lityll of the roche, t
 24 wete hem *with* may dew ofte sithes þei schull growe
 eueryche 3eer, t the smale wole wexen grete. For right
 as the fyn perl congeleth and wexeth gret of the dew
 of heuene right so doth the verray dyamand, And right
 28 as the perl of his owne kynde taketh roundness right so
 the dyamand be vertu of god taketh squareness. And
 men schaff bere the dyamaund on his left syde for it is
 of grettere vertue þanne þan on the right syde; For the
 32 strengthe of here growynge is toward the north þat is
 the left syde of the world, t the left partie of man is
 whan he turneth his face toward the est. And 3if 3ou lyke
 to knowe the vertues of þe dyamand ²as men may fynden [1 fol. 67 a]
 36 in the lapidarye þat many men knowen noght, I schaff
 telle 3ou as þei bezonde the see seyn t affermen, of whom

Diamonds
 from gold
 ore.

They grow
 and multi-
 ply like
 animals.

If watered
 enough,
 they will
 grow.
 Pearls and
 diamonds
 grow from
 dew.

Diamonds
 should be
 worn on the
 left.

They give
man
courage,
health and
victory,

protect
him from
evil spirits,

and turn
away
witchcraft.

They cure
lunacy and
demoniac
possession.

Blue
diamonds.

White.

[1 fol. 67 b]

Buyers are
often
deceived.

all science & all philosophie cometh fromi. . He þat bereth
the dyamand vpon him, it ȝeueth him hardyness & man-
hode & it kepeth the lemes of his body hole, It ȝeueth
him victorie of his enemyes in plee & in werre ȝif 4
his cause be rightfull, & it kepeth him þat bereth it in
gode wytt. And it kepeth him fro strif & ryot, fro
euyH sweuenes, from sorwes & from enchauntementes &
from fantasies & illusionns of wykked spiritres. And ȝif 8
ony cursed wycche or enchauntour wolde bewycchen him
þat bereth the dyamand, all þat sorwe & mischance schall
turne to himself þorgh vertue of þat ston And also no
wylde best dar assaylle the man þat bereth it on him. 12
Also the dyamand scholde ben ȝouen frely withouten
coueytynge & withouten byggyng & þan, it is of grettere
vertue. And it maketh a man more strong & more sad
aȝenst his enemyes And it heleth him þat is lunatyk & 16
hem þat the fend pursueth or trauayleth. And ȝif
venym or poyson be brought in presence of the dyamand
anon it begynneth to wexe moyst & for to swete. þere ben
also dyamandes in ynde þat ben clept VIOLASTRES for here 20
colour is liche vyolet or more browne þan the violettes,
þat ben full hard & full precyous, But ȝit sum men
loue not hem so wel as the opere But in soth to me I
wolde louen hem als moche as þe opere, For I haue seen 24
hem assayed. Also þere is a noþer maner of dyamandes
þat ben als white as cristall but þei ben a lityH more
trouble & þei ben gode & of gret vertue & all þei ben
square & poynted of here owne kynde, And summe 28
ben .vj. squared ¹summe .iiij. squared & summe .iiij.
as nature schapeth hem & þefore whan grete lordes &
knyghtes gon to sechen worschipe in armes þei beren
gladly the dyamaund vpon hem. I schal speke a 32
lityH more of the dyamandes all þough I tarye my
matere for a tyme, to þat ende þat þei þat knowen
hem not be not disceyued þe gabberes þat gon be the
contree þat sellen hem. For whoso wil bye the dyamand, 36
it is nedefull to him þat he knowe hem be cause þat men

- counterfeten hem often of cristall þat is 3alow. ⁊ of
 SAPHIRES of cytryne colour þat is 3alow also, ⁊ of the
 Saphire loupe ⁊ of many oþer stones; But I telþou theise
 4 contrefetes ben not so harde. And also the poyntes wil
 breken lightly ⁊ men may esily pollisschen hem But
 sunne werkmen for malice wil not pollisschen hem, to
 þat entent to maken men beleue þat þei may not ben
 8 pollisscht. But men may assaye hem in this manere:
 First schere with hem or write with hem in SAPHIRES in
 cristall or in oþer precious stones. After þat men taken
 the ADEMAND þat is the schipmannes ston þat draweth
 12 the nedle to him And men leyn the dyamand vpon the
 Ademant ⁊ leyn the nedle before the ademant And 3if
 the dyamand be gode and vertuous, the ademant draweth
 not the nedle to him whils the dyamand is þere present.
 16 And þis is the preef þat þei bezonde the see maken.
 Natheles it befalleth often tyme þat the gode dyamand
 leseth his vertue be synne ⁊ for Incontynence of him
 þat bereth it And þanne is it nedful to make it to
 20 recoueren his vertue aȝen or ell it is of litil value.

False stones
are softer.

Precious
stones or
magnets
may be used
to try
them.

The
diamond
may lose
its vertue
through sin.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; Ch. XIX.
 OF THE DIFFERENCE BETWIX YDOLES ⁊
 SIMULACRES; OF .IIJ. MANER GROWYNGES
 OF PEPER VPON O TREE; OF THE WELLE
 þAT CHAUN¹GETH HIS ODOUR EUERY HOUR [1 fol. 68 a]
 OF THE DAY, ⁊ þAT IS MERUAYLLE.

- I**N YNDE ben fulþ manye dyuerse contrees And it is
 cleped YNDE for a flom þat renneth þorghout the
 contree þat is clept ynde. In þat flome men fynden
 24 ELES of .xxx. fote long ⁊ more And the folk þat duellen
 nygh þat water ben of euyþ colour, grene ⁊ 3alow. In
 YNDE ⁊ abouten ynde ben mo þan .v. M. Iles gode ⁊ grete
 þat men duellen in, withouten þo þat ben inhabitable ⁊

Indus and
its giant
eels.

Numberless
population
of India.

They stay
at home,
being under
slow
Saturn.

We travel
about, living
under the
quick-
moving
moon.

Hormuz.

[¹ fol. 68 v]

The great
heat.

The people
lie in the
rivers to be
cooler.

withouten opere smale Iles. In euery Ile is gret plentee
of cytees + of townes + of folk with outen nombre, For
men of ynde han this condicioun of kynde, *pat* *pei* neuere
gon out of here owne contree + *perfore* is *per* gret multi- 4
tude of peple, but *pei* *ben* not sterynge ne mevable be
cause *pat* *pei* *ben* in the firste clymat, *pat* is of SATURNE
+ SATURNE is slough + litiH mevyng. For he taryeth
to make his turn be the .xij. signes .xxx. 3eer. And the 8
mone passeth þorgh the .xij. signes in .o moneth. And
for because *pat* Saturne is of so late sterynge *perfore* the
folk of *pat* contree *pat* *ben* vnder his clymat han of
kynde no wiH for to meve ne stere to seche strange 12
places. And in oure contrey is aH the contrarie, For
wee *ben* in the seuenthe clymat *pat* is of the mone. And
the mone is of lyghtly mevyng + the mone is planete
of weye. And for *pat* skyH it 3eueth vs wiH of kynde 16
for to meve lyghtly + for to go dyuerse weyes + to sechen
strange thinges + *oper* dyuersitees of the world, For the
mone envyrouneth the erthe more hastyly þan any *oper*
planete. Also men gon þorgh ynde be many dyuerse 20
contrees to the gret see OCEAN And after men fynden
þere an Ile *pat* is clept CRUES + *pider* comen marchantes
of Venyse + Gene ¹and of *oper* marches for to byen
marchandyses. But *þere* is so grete hete in þo marches 24
+ namely in *pat* Ile, *pat* for the grete distress of the hete
mennes ballokkes hangen down to here knees for the gret
dissolucioun of the body. And men of *pat* contree *pat*
knownen the manere lat bynde hem vp or eH myghite *pei* 28
not lyue + anoynt hem with oynementes made *perfore* to
holde hem vp. In *pat* contree + in Ethiopie + in many
oper contrees the folk lyggen aH naked in ryueres +
watres, men and wommen to gedre, fro vndurne of the 32
day tiH it be passed the noon. And *pei* lyen aH in the
water saf the visage for the gret hete *pat* *þere* is. And
the wommen hauen no schame of the men, but lyen aH
togidre, syde to syde, tiH the hete be past. *þere* may 36
men see many foule figure assembled + namely nygh the

- gode townes. In þat Ile ben schippes *withouten* nayles of Iren or bondes for the roches of the Ademandes, for þei ben aȝ fuȝ þere aboute in þat see þat it is merueyle to 4 speken of. And ȝif a schipp passed be þo marches þat hadde ouþer Iren bondes or Iren nayles, anon he scholde ben perisschit, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp, 8 be cause of the Iren, þat he scholde neuer departen fro it ne neuer go þens. Fro þat Ile men gon be see to a noþer Ile þat is clept CHANA, where is gret plentee of corn + wyn. And it was wont to ben a gret Ile + a gret 12 hauene + a good but the see hath gretly wasted it + ouercomen it. The kyng of þat contree was wont to ben so strong + so myghty þat he heeld werre ¹ aȝenst kyng Alisandre. The folk of þat contree han a dyuers 16 lawe, for summe of hem worschipe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentis or the firste þing þat þei meeten at morwen, And summe worschipe symulacres + summe ydoles. But betwene 20 symulacres + ydoles is a gret difference, For symulacres ben ymages made after lykness of men or of wommen or of the sonne or of the mone or of ony best or of ony kyndely thing, + ydoles is an ymage made of lewed wiȝ 24 of man þat man may not fynden among kyndely thinges As an ymage þat hath .iiij. hedes, on of man, an oþer of an hors or of an ox or of sum oþer best þat nowen hath seyn after kyndely disposicioun. And þei þat worschipe 28 symulacres þei worschipe hem for sum worthi man þat was sumtyme, as hercules + many oþere þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddes for þei knowen wel þat þere is a god of kynde 32 þat made aȝ thinges, the whiche is in heuene. But þei knowen wel þat this may not do the meruayles þat he made but ȝif it had ben be the specyall ȝifte of god + perfore þei seyn þat he was wel with god, And for because 36 þat he was so wel with god perfore þei worschipe him.
- And so seyn þei of the sonne be cause þat he chaungeth

Near the rocks of magnet, ships can have no iron in them.

The island of Chana.

[1 fol. 69 a]

Religions of the natives.

Pictures of natural things opposed to monstrosities.

Hero-worship.

Great deeds are evidence of God's favour.

Sun-worshippers justified.

the tyme & ȝeueth hele & norisscheth all thinges vpon erthe
and for it is of so gret profite þei knowe wel þat þat
myghte not be, but þat god loueth it more þan any oþer
thing And for þat skyh god hath ȝouen it more gret vertue 4
in the world; þefore it is gode resoun as þei seyn, to
don it worschipe and reuerence. And so seyn þei &

[1 fol. 60 b]

Apology
for fire-
worshippers
and idola-
ters.

maken here resounes of ¹opere planetes & of the fuyr
also, be cause it is so profitable. And of ydoles þei seyn 8
also þat the ox is þe moste holy best þat is in erthe & most
pacyent and most profitable þan any other, For he doth
good ynow & he doth non euyh & þei knowen wel þat it
may not be withouten specyall grace of god. And þefore 12
maken þei here god of an ox the on part & the oþer
halfondeth of a man be cause þat man is the most noble
creature in erthe & also for he hath lordschipe abouen all
bestes; þefore make þei the halfondel of ydole of a 16
man vpwardes & the toper half of an ox dounwardes.

Things that
bring luck
when met
in the
morning.

And of serpentis & of oþer bestes & dyuerse þinges þat
þei worschipe þat þei meten first at morwe. And þei
worschipe also specyally all þe þat þei han gode 20
meetynge of, And whan þei speden wel in here iorneye
after here meetynge, & namely suche as þei han preued
& assayed be experience of longe tyme. For þei seyn
þat pilke gode meetynge ne may not come but of the 24
grace of god And þefore þei maken ymages lich to þe
thinges þat þei han beleue jnne for to beholden hem
& worschipe hem first at morwe, or þei meeten any
contrarious thinges. And þere ben also sum cristene 28
men þat seyn þat summe bestes han gode meetynge, þat
is to seye for to meete with hem first at morwe & summe
bestes wykked meetynge & þat þei han preued ofte tyme
þat the hare hath full euyh meetynge & swyn & many 32
opere bestes. And the Sparhawk or oþer foules of raveyne
whan þei fleen after here praye & take it before men of
armes, it is a gode signe, And ȝif he fayle of takyng his

Similar
supersti-
tions among
Christians.

Men-at-arms
foretell the
future from
the flight of
birds.

[2 fol. 70 a]

praye it is an euyh signe. And ²also to suche folk it is 36
an euyh meetynge of Ravenes. In þeise thinges & in such

- opere þer ben many folk þat beleeven because it happeneth
so oftentyme to fallen after here fantasies ; And also þere
ben men ynowe þat han no beleve in hem. And sith
4 þat cristene men han such beleve, þat ben enformed t
taught aȝ day be holy doctryne wherejune þei scholde
beleve, it is no meruaylle þanne þat the paynemes þat
han no gode doctryne but only of here nature beleeven
8 more largely for here symple. And treuly I haue
seen of paynemes t sarazines þat men clepen AUGURYNES
þat whan wee ryden in armes in dyuerse contrees vpon
oure enemyes, be the flyenge of foules þei wolde tell vs
12 the pronosticiouns of thinges þat feȝ after And so þei
diden full oftentymes t profreden here hedes to wedde,
but ȝit it wold fallen as þei seyden. But natheles þefore
scholde noght a man putten his beleve in suche thinges,
16 but always han full trust t beleve in god oure souereyn
lord. This Ile of CHANA the sarazines han wonnen t
holden, In þat Ile ben many lyouns t many oper wylde
bestes And þere ben rattes in þat jle als grete as houndes
20 here And men taken hem with grete mastyfes, for cattes
may not take hem. In this jle t manye othere men berye
not no dede men, for the hete is þere so gret þat in a
lityȝ tyme the flesch wil consume fro the bones. Fro
24 þens men gon be see toward ynde þe more to a cytee þat
men clepen SARCHEE, þat is a fair cytee t a gode t þere
duellen many cristene men of gode feyth. And þere ben
manye religious men t namely of mendynantes. After
28 gon men be see to the lond of lomb, In þat lond ¹groweth
the peper in a Forest þat men clepen COMBAR t it
groweth nowhere eȝ in aȝ the world but in þat Forest
t þat dureth wel an .xviij. iourneyes in lengthe. In þat
32 forest ben .ij. gode cytees, þat on highte FLADRINE t
þat oȝer ZINGLANTZ And in euery of hem duellen cristene
men t Iewes gret plentee, For it is a gode contree t a
plentefous, but þere is ouer meche passynge hete. And
36 ȝee schuȝ vnderstonde þat the peper groweth in maner as
doth a wylde vyne þat is planted faste by the trees of þat

Such beliefs
are pardon-
able among
the simple
heathen.

I have heard
augurs
announce
future
events.

Giant rats.

The heat
consumes
dead men's
flesh.

A Christian
city.

[1 fol. 70 b]

The pepper
forest.

Pepper-
plants
grow like
vines.

When ripe,
the berries
are green,
like ivy
berries, until
put on an
oven.
Long, black,
and white
pepper.

Long pepper
is like the
catkins of
the hazel.

Black is
like grapes.

The white
is less
plentiful.

[1 fol. 71 a]

Snakes
abound
in that
country.

I do not
believe that
fires are
lighted in
the pepper
forest to
drive the
serpents
away.

The natives
anoint
themselves
with smell-
ing sap to
gather
pepper in
safety.

wode for to susteynen it by as doth the vyne, And the
fruyt perof hangeth in manere as reysynges And the tree
is so thikke charged þat it semeth þat it wolde breke &
whan it is ripe it is aȝ grene as it were JUX beryes & þan men 4
kytten hem as men don the vynes & þan þei putten it
vpon an owven & þere it waxeth blak & crisp. And þere
is .iij. maner of peper aȝ vpon o tree : Long peper, blak
peper & white peper. The long peper men clepen Sor- 8
BOTYN & the blak peper is clept FULFUL. And the
white peper is clept DANO. The long peper cometh first
whan the lef begynneth to come & it is lyche the chattes
of haseȝ þat cometh before the lef & it hangeth lowe ; 12
And after cometh the blake with the lef in manere of
clustres of reys[i]nges aȝ grene ; And whan men han
gadred it þan cometh the white þat is somdeȝ lasse þan
the blake And of þat men bryngen but litiȝ in to þis 16
contrees for þei bezonden withholden it for himself
because it is better and more attempree in kynde þan
the blake, & þerfore is þer not so gret plentee as of the
blake. In þat contree ben manye manere of serpentes 20
& of oper vermyn for the gret hete of þe contree
and of the peper. And summe men seyn þat whan þei
wil gadre the peper þei maken fuyr & brennen aboute to
make the serpentes and the cokedrilles to flee, But saue 24
here grace of aȝ þat seyn so, For ȝif þei brenten abouten,
the trees þat beren the peper scholden ben brent & it wolde
dryen vp aȝ þe vertue, as of ony oper þing And þan þei
diden hemself moche harm ; And þei scholde neuere 28
quenchen the fuyr. But þus þei don : þei enoynten here
hondes & here feet [with an oynement] ⁽¹⁾ mad of snayles
& of oper thinges made þerfore, of the whiche the serpentes
& the venymous bestes haten & dreden the sauour, & þat 32
maketh hem flee before hem be cause of the smeȝ & þan
þei gadren it seurlly ynow & wyndwe[n]² for þan is no drede
of no vermyn to come nere hem. Also toward the heed
of þat forest is the cytee of POLOMBE, And aboute the 36

(1) Missing in C.

² wyndwed, C.

cytee is a grete mountayne þat also is clept *POLOMBE* And
 of þat mount the cytee hath his name, And at the foot
 of that mount is a fair well & a gret þat hath odour & The
Fountain
of Youth.
 4 sauour of alle spices, And at euery hour of the day he
 chaungeth his odour & his sauour dyuersely And whoso
 drynketh .iiij. tymes fasting of þat water of þat well he
 is hool of aȝ maner sykeness þat he hath And þei þat
 8 duellen þere & drynken often of þat well þei neuere han
 sekeness & þei semen aȝ weys ȝonge. I haue dronken I tried it
three or
four times.
 þere of .iiij. or .iiiiij. sithes & ȝit me thinketh I fare the
 better. Sum men clepen it the well of ȝouthē for þei
 12 þat often drynken þere of semen aȝweys ȝongly & lyuen
 with¹outen sykeness, And men seyn þat that well cometh [1 fol. 71 b]
 out of *paradys* & þerfore it is so vertuous. Be aȝ þat
 contree groweth gode gyngeuere And þerfore thider gon the
 16 *marchauntes* for spicerye. In þat lond men worschipeȝ
 the Ox for his sympleness & for his mekeness & for the
 profite þat cometh of him And þei seyn þat he is the
 holiest best in erthe, For hem semeth þat whosoeuere
 20 be meke & pacyent he is holy & profitable, for þanne þei
 seyn he hath aȝ vertues in him. þei maken the ox to
 laboure .v. ȝeer or .viij. & þan þei ete him. And the
 kyng of þat contree hath aȝwey an ox with him And
 24 he þat kepeth him hath euery day grete fees & kepeth
 euery day his dong & his vryne in .iiij. vessel of gold &
 bryngen it before here prelate þat þei clepen *ARCHIPROTHE-*
PAPATON. And he bereth it before the kyng & maketh þere
 28 ouer a gret blessing & þan the kyng weteth his hondes
 þere in þat þei clepen Gaul & anoynteth his front & his
 brest and after he froteth him with the dong and with
 the vryne with gret reuerence for to ben fulfil of vertues
 32 of the ox & made holy be the vertue of þat holy þing þat
 nought is worth. And whan the kyng hath don þanne
 don the lordes And after hem here mynystres & oper men,
 ȝif þei may haue ony remenant. In þat contree þei maken
 36 ydoles half man half ox And in þo ydoles euery spiritus
 speken & ȝeuen answere to men of what is asked hem.

Idolatrous
sacrifice.

The burning
of dead
bodies.

Suttee.

[¹ fol. 72 a]

A widower
may marry
again.

Before poise ydoles men sleen here children many tymes
 + spryngen the blood vpon the ydoles + so pei maken here
 sacrifice. And whan ony man dyeth in the contree pei
 brennen his body in name of penance to þat entent þat he 4
 suffre no payne in erthe to ben eten of wormes. And 3if
¹his wif haue no child pei brenne hire with him + seyn þat
 it is resoun þat sche make him companye in þat oþer 8
 world as sche did in this. But + sche haue children with
 him pei leten hire lyue with hem to brynge hem vp 3if
 sche wole. And 3if þat sche loue more to lyue with here
 children þan for to dye with hire husbonde, men holden
 hire for fals + cursed ne schee schaff neuer ben loued ne 12
 trusted of the peple. And 3if the womman dye before
 the husbonde men brennen him with hire 3if þat he
 wole And 3if he wil not, noman constreyneth him þere
 to, but he may wedde anoþer tyme withouten blame or 16
 reproof. In þat contree growen many stronge vynes + the
 wommen drynken wyn + men not And the wommen
 schauen hire berdes + men not.

Ch. XX. OF THE DOMES MADE BE SEYNT THOMAS
 HOND; OF DEUCIOUN + SACRIFICE MADE TO
 YDOLES þERE, IN THE CYTEE OF CALAMYE;
 AND OF THE PROCESSION IN GOYNGE
 ABOUTE THE CYTEE.

FROM þat contree men passen be many marches 20
 toward a contree a .x. iourneyes þens þat is
 clept MABARON + it is a gret kyngdom + it hath many
 faire cytees + townes. In þat kyngdom lith the body of
 seynt Thomas the Apostle in flesch + bon in a faire tombe 24
 in the cytee of CALAMYE, for þere he was martyred +
 buried. But men of Assirie beeren his body in to MESO-
 PATAYME in to the cytee of EDISSE And after he was
 brought pider azen, And the arm + the hond þat he putte 28
 in oure lordes syde whan he appered to him after his

The tomb
of St.
Thomas
in Calamia.

His body
was some
time in
Edessa.

- resurrexioun and seyde to him: *NOLI ESSE INCRE-
 SED FIDELIS*, is ȝit lyggynge in a vessel withouten the
 tombe. And be þat hond þei maken aȝ here Iuggementes
 4 in the contree, whoso hath right or wrong, For whan *per* How his
 is ony dissencioun betwene ¹.ij. partyes & euery of hem [fol. 72 b]
 meyneteneth his cause & seyth þat his cause is rightfull
 And þat oþer seyth the contrarye, þanne bothe partyes
 8 writen here causes in .ij. billes And putten hem in the
 hond of seynt Thomas And anon he casteth a wey the
 bille of the wrong cause & holdeth stille the bille with
 the right cause. And *perfore* men comen fro fer contrees
 12 to haue iuggement of doutable causes, And oþer jugge-
 ment vse þei non *pere*. Also the chirche where seynt Large idols
 Thomas lyth is bothe gret & fair & aȝ full of grete in his
 SUMULACRÉS & þo ben grete ymages þat þei clepen here church.
 16 goddes, of the whiche the leste is als gret as .ij. men.
 And amonges þeise oþere *pere* is a gret ymage more þan
 ony of the oþere þat is aȝ couered with fyn gold &
 precious stones & riche perles And þat ydole is the god The god of
 20 of false cristene þat han reneyed hire feyth And it sytteth renegade
 in a chayere of gold full nobely arrayed & he hath aboute Christians.
 his necke large gyrdles wrought of gold & precious stones
 & perles; & this chirche is full richely wrought & aȝ ouer
 24 gylt withinne. And to þat ydole gon men on pilgrimage
 als comounly & with als gret deuocioun as cristene men
 gon to seynt Iames or oþer² holy pilgrimages. And many
 folk þat comen fro fer londes to seche þat ydole, for the
 28 gret deuocoun þat þei han, þei loken neuere vpward
 but euermore down to the erthe, for drede to see ony thing
 aboute hem þat scholde lette hem of here deuocioun. And
 summe *per* ben þat gon on pilgrimage to this ydole þat
 32 beren knyfes in hire hondes þat ben made full kene &
 sharpe & aȝ weyes as þei gon þei smyten hem self in
 here armes & in here legges ² & in here thyes with many [fol. 73 a]
 hidouse woundes & so þei scheden here blood for loue
 36 of þat ydole And þei seyn þat he is blessed & holy
 þat dyeth so for loue of his god. And oþere *pere* ben

Children
sacrificed.

Kneeling
at every
third step.

The pond
containing
valuables
for keeping
the minster
in repair.

The Juggernaut
car.

[fol. 73 b]

þat leden hire children for to sle to make sacrificse to þat ydole & after þei han slayn hem þei spryngen the blood vpon the ydole. And summe þer ben þat comen fro ferr & in goynge toward this ydole at euery thrydde pas þat 4 þei gon fro here hows, þei knelen & so contynuen til þei come thider. And whan þei comen þere þei taken ensence & oper aromatyk thinges of noble smeþ and sensen the ydole as we wolde don here goddes precious 8 body. And so comen folk to worschipe this ydole sum from an hundred myle & summe fro many mo. And before the mynstre of this ydole is a vYUER in maner of a gret lake full of water And þere in pilgrymes casten 12 gold & syluer, perles & precious stoness withouten nombre in stede of offrynges And whan the mynystres of þat chirche neden to maken ony reparacioun of the chirche or of ony of the ydoles, þei taken gold & siluer, perles 16 or precious stoness out of the vyuere, to quytten the costages of such þing as þei maken or reparen; so þat no thing is fawty, but anon it schal ben amended. And 3ee schuþ vnderstonde þat whan [ben] ⁽¹⁾ grete festes & 20 solempnytees of þat ydole, as the dedicacioun of the chirche & the thronynge of the ydole all the contree aboute meten þere to gidere. And þei setten this ydole vpon a chare with gret reuerence, wel arrayed with 24 clothes of gold, of riche clothes of TARTARYE, of CAMACAA & oper precyous clothes, & þei leden him aboute the cytee with gret solempⁿnytee. And before the chare gon first in processioun all the maydenes of the contree .ij. & .ij. 28 togydere full ordynatly, And after the maydenes gon the pilgrymes And summe of hem fallen down vnder the wheles of the chare & lat the chare gon ouer hem, so þat þei ben dede anon. And summe han here armes 32 or here lymes all tobroken & somme the sydes, & all this don þei for loue of hire god in gret devocioun. And hem thinketh þat the more payne & the more tribulacioun þat þei suffren for loue of here god, the 36

(¹) Missing, C.

- more ioye *pei schuH* haue in another world And schortly
 to seye *3ou*, *pei suffren* so grete peynes + so harde
 martyrdomes for loue of here ydole *pat a cristene man*
 4 I trowe durst not taken vpon *him* the tenthē part the
 peyne for loue of oure lord Ihesu crist. And after I seye
3ou before the chare gon aH the mynstrelles of the contrey
 withouten nombre with dyuerse instrumentes + *pei maken*
 8 aH the melodye *pat* *pei cone*. And whan *pei han* gon
 aH aboute the cytee *panne* *pei returnen* azen to the
 mynstre + putten the ydole azen into his place And
panne for the loue + in worschipe of *pat* ydole and for
 12 the reuerence of the feste *pei slen* *hem* self a .cc. or
 .ccc. *persones* with scharpe knyfes, of the whiche *pei*
bryngen the bodyes before the ydole + *pan* *pei seyn* *pat*
po ben seyntes because *pat* *pei slowen* *hem* self of here
 16 owne gode wille for loue of here ydole. And as *men*
 here *pat* hadde an holy seynt of his kyn wolde thinke
pat it were to *hem* an high worschipe, right so *hem*
 thinketh *pere*, And as *men* here deuoutly wolde writen
 20 holy seyntes lyfes + here myracles + sewen for here
 canonyzacions, right so don *pei pere* for *hem* *pat* sleen
 himself wilfully for loue of here ydole + seyn *pat* *pei*
ben ¹*glorouse* martyres + seyntes + putten *hem* in here
 24 wrytynges + in here letanyes + *avaunten* *hem* gretly on
 to a nother of here holy kynnesmen *pat* so becomen
 seyntes + seyn: I haue mo holy seyntes in my kynrede
pan *pou* in *pin*. And the custome also *pere* is this, *pat*
 28 whan *pei* *pat* *han* such deuocioun + entent for to sle
 himself for loue of his god, *pei senden* for aH here
 frendes + *han* gret plentee of mynstreH + *pei* gon before
 the ydole ledyng *him* *pat* wil sle himself for such
 32 deuocioun betwene *hem* with gret reuerence. And he
 aH naked bath a ful scharp knyf in his hond + he
 cutteth a gret pece of his flesh + casteth it in the face
 of his ydoleseyenge his orysounes, recommendyng *him*
 36 to his god. And *pan* he smyteth himself + maketh grete
 woundes + depe here + *pere* til he falle down ded. And

They suffer
more for
their idol
than Chris-
tians would
for Jēsus.

Procession
with music.

Many
suicides
in the
minster.

Their
families
are proud
of them.

Their lives
are written
and their
praises
sung, like
those of our
saints.

[1 fol. 74 a]

The ritual
for killing
one's self
before the
idol.

The dead
body pre-
sented to
the god.

þan his frendes presenten his body to the ydole t þan þei
seyñ syngynge : holy god behold what thi trewe *seruant*
hath don for þe, he hath forsaken his wif t his children
t his ricchess t aȝ the godes of the world t his owne lyf 4
for the loue of þe t to make þe sacrificise of his flesch t of
his blode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of *paradys*, for he hath
wel disserued it. And þan þei maken a gret fuyre t 8
brennen the body t þanne euerych of his frendes taken
a quantyte of the assches t kepen hem in stede of
relykes t seyñ *pat* it is holy thing. And þei haue no
drede of no perile whils þei han þo holy assches vpon 12
hem, And putten his name in here letanyes as a seyñt.

The ashes
from its
pyre kept
as relics.

Ch. XXI. OF THE EUYLL CUSTOMS VSED IN THE YLE
OF LAMARY, t HOW THE ERTHE AND THE
SEE BEN OF ROWND FORME AND SCHAFF,
BE PREF OF THE STERRE THAT IS CLEPT
ANTARTYK, þAT IS FIX IN THE SOUTH.

[fol. 74 b]

FRO þat contree go men be the see OCEAN t be many
dyuerse yles t be many contrees þat were to longe
for to tell of. And a .liij. iorneyes fro this lond þat I haue 16
spoken of þere is another lond þat is full gret þat men
clepen LAMARY. In þat lond is full gret hete t the custom
þere is such þat men t wommen gon aȝ naked. And þei
scornen whan thei seen any strange folk goynge clothed 20
And þei seyñ þat god made ADAM t EVE aȝ naked And
þat noman scholde schame him to schewen him such as
god made him, For no thing is foul þat is of kyndely
nature. And þei seyñ þat þei þat ben clothed ben folk of 24
another world or þei ben folk þat trowen not in god.
And þei seyñ þat þei beleuen in god þat formed the
world t þat made ADAM t EVE t aȝ oper þinges. t þei
wedden þere no wyfes, for aȝ the wommen þere ben 28
comoun t þei forsake noman And þei seyñ þei synnen ȝif
þei refusen any man, And so god commanded to ADAM

The
Adamites
of Lamory.

Community
of wives.

- t EUE t to aH pat comen of him, whan he seyde : CRESCITE
 ET MULTIPLICAMINI ET REplete TERRAM. And perfore
 may noman in pat contree seyn : this is my wyf, ne no
 4 womman may seye : this is myn husbonde. And whan
 pei han children pei may zeuen hem to what man pei
 wole pat hath companyed with hem. And also aH the
 lond is comoun, for aH pat a man holdeth o zeer another
 8 man hath it anoper zeer, And euery man taketh what
 part pat him lyketh. And also aH the godes of the lond
 ben comoun, cornes t aH oper þinges, for noþing þere is
 kept in clos ne noþing þere is vndur lok t euery man þere
 12 taketh what he wole withouten any contradiccioun t als.
 riche is o man þere as is another. ^[fol. 75 a] But in pat contree
 þere is a cursed custom, for pei eten more gladly mannes
 flesch þan any oper flesch And 3it is pat contree habundant
 16 of flesch, of fissch, of cornes, of gold t syluer t of aH
 oper godes. þider gon marchauntes t bryngen with hem
 children to selle to hem of the contree t pei byzen hem And
 3if pei ben fatte pei eten hem anon, And 3if pei ben lene pei
 20 feden hem tiH pei ben fatte t þanne pei eten hem. And
 pei seyn pat it is the best flesch t the swetest of aH the
 world. In pat lond ne in many othere bezonde pat noman
 may see the sterre TRANSMONTANE pat is clept the sterre of
 24 the see, pat is vnmevable t pat is toward the north, pat
 wee clepen the lodesterre. But men seen anoper sterre
 the contrarie to him, pat is toward the south, pat is clept
 ANTARTYK. And right as the schipmen taken here avys
 28 here t gouerne hem be the lodesterre, right so don
 schipmen bezonde þo parties be the sterre of the south,
 the whiche sterre appereth not to vs. And this sterre pat
 is toward the north pat we clepen the lodesterre ne
 32 appereth not to hem. For whiche cause men may wel
 parceyue pat the lond t the see ben of rownde schapp t
 forme, For the partie of the firmament scheweth in o
 contree pat scheweth not in another contree. And men
 36 may wel preuen be experience t sotyle compassement of
 wytt pat 3if a man fond passages be schippes pat wolde go

The land is
common
property.

[fol. 75 a]
Cannibal-
ism.

Little
children
eaten when
fat.

The Polar
star is not
visible
there.

The
Antarctic
star is.

This proves
the earth
to be round.

Circum-
navigation
is possible.

In Bohemia
and further
to the
North, I
have seen
the Polar
star 62
degrees
high.

[1 fol. 75 b]

To the
South, I
have seen
the Ant-
arctic star
33 degrees
high.

to serchen the world, men myghte go be schippe aH aboute
the world t abouen t benethen, The whiche thing I proue
bus, after þat I haue seyn. For I haue ben toward the
partes of Braban t beholden [in]⁽¹⁾ the ASTROLABRE þat the 4
sterre þat is clept the transmontayne is .liij. degrees high,
And more forþere in ALMAYNE t BEWME it hath .lviiij.
degrees, And more forth toward the ¹parties SEPTEM-
TRIONELES it is .lxij. degrees of hegh̄te t certeyn mynutes, 8
for I self haue mesured it be the Astrolabre. Now schuH
3e knowe þat azen þat TRANSMONTAYNE is the toper sterre
þat is clept ANTARTYKE as I haue seyde before. And po
.ij. sterres ne meeven neuere, And be hem turneth aH the 12
firmament right as doth a wheel þat turneth be his axiH
tree, So þat po sterres beren the firmament in .ij. egall
parties, so þat it hath als mochel abouen as it hath
benethen. After this I haue gon toward the parties 16
MERIDIONALES, þat is toward the south And I haue founden
þat in lybye men seen first the sterre ANTARTYK. And
so fer I haue gon more forth in þo contrees þat I haue
founde þat sterre more high, so þat toward the high lybye 20
it is .xviiij. degrees of hegh̄te t certeyn mynutes, of the
whiche .lx. mynutes maken a degree. After goynge be
see t be londe toward this contree of þat I haue spoke
t to oper yles t londes bezonde þat contree I haue founden 24
the sterre ANTARTYK of .xxxiiij. degrees of hegh̄te t mo
mynutes. And 3if I hadde had companye t schippyng
for to go more bezonde I trowe wel in certeyn þat wee
scholde haue com aH the roundness of the firmament aH 28
aboute. For as I haue seyde 3ou befor the half of the
firmament is betwene þo .ij. sterres, The whiche halfondeH
I haue seyn. And of the toper halfondeH I haue seyn
toward the north vnder the TRANSMONTANE .lxij. degrees 32
t .x. mynutes, And toward the partie MERIDIONALE I haue
[seyn]⁽²⁾ vnder the antartyk .xxxiiij. degrees t .xvj. mynutes,
And þanne the halfondeH of the firmament in aH ne
holdetH not but .ix.^{xx} degrees. And of þo .ix.^{xx} I haue seen 36

(¹) Missing, C.

(²) been, C.

- .lxij. on *pat* o *part* t .xxxiiij. on *pat* *oper part* *pat* ben .^{xx}.iiij. [1 fol. 76 a]
 t .xv. degrees t *nygh* the *halfondeH* of a degree. And so
pere ne *fayleth* but *pat* I haue seen aH the *firmament* saf
 4 .^{xx}.iiij. t .iiij. degrees t *pe* *halfondeH* of a degree And *pat* is
 not the fourthe *partie* of the *firmament*, For the .iiij.
partie of the roundness of the *firmament* holt .^{xx}.iiij. t .x.
 degrees, So *pere* *fayleth* but .v. degrees t an half of the
 8 fourthe *partie*. And also I haue seen the .iiij. *parties*
 of aH the roundeness of the *firmament* t more *3it* .v.
 degrees t an half, Be the whiche I seye *3ou* certeynly, *pat*
 men may *envirowne* aH the *ertne* of aH *pe* world as wel
 12 vnder as *abouen* t *turnen* *azen* to his *contre* *pat* hadde
compane t *schippynge* t *conduyt*. And aHweys he
scholde fynde men londes t *yles* as wel as in this *contree*,
 For *3ee wyten weH* *pat* *pei* *pat* ben toward the *antartyk*
 16 *pei* ben *streght feet* *azen* *feet* of *hem* *pat* *dwellen* vnder
 the *TRANSMONTANE* also wel as wee t *pei* *pat* *dwellyn*
 vnder vs ben *feet* *azenst* *feet*. For aH the *parties* of
 see t of *lond* han here *appositees habitables* or *trepas-*
 20 *ables* t [*yles*](¹) of *pis* half t *bezondhalf*. And *wyteth*
 wel *pat* after *pat* *pat* I may *parceyue* t *comprehende* the
londes of *PRESTRE IOHN* *Emperour* of *Ynde* ben vnder
 vs. For in *goynge from* *Scotlond* or *from* *Englond* toward
 24 *Ierusalem* men gon vpward alweys, For oure *lond* is in the
 lowe *partie* of the *ertne* toward the west And the *lond* of
PRESTRE IOHN is the lowe *partie* of the *ertne* toward
 the Est and han there the day whan wee haue the *nyght*;
 28 And also *high* to the *contrarie* *pei* han the *nyght* whan
 wee han the day. For the *ertne* t the see ben of round
forme and *schapp* as I haue *seyd* *beforn* And *pat* *pat* men
 gon vpward ² to o cost, men gon downward to another [2 fol. 76 b]
 32 cost. Also *3ee* haue herd me seye *pat* *IERUSALEM* is in
 the *myddes* of the world t *pat* may men *preuen* t *schewen*
pere be a spere *pat* is *right* into the *ertne* vpon the hour of
 mydday whan it is *EQUINOXIVM*, *pat* *scheweth* no *schadwe*
 36 on no syde. And *pat* it *scholde* ben in the *myddes* of

I have
therefore
seen three-
quarters of
the sky.

Doctrine
of the
Antipodists
defended.

Our
Antipodes
are in
Prester
John's
Empire.

In Jeru-
salem, a
spear throws
no shadow
at noon
on the
Equinox.

The Holy City is as far from the eastern as from the western limit of the earth.

A traveller having searched the world, finally found himself where his own language was spoken.

If he had proceeded further, he would have reached his home, but he went back.

Later on, visiting Norway, he identified the very island.

[1 fol. 77 a]

The people of our Antipodes need not fall into the sky any more than we do.

the world Dauid wytnesseth it in the psauter where he
seyth: *DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.*
þanne þei þat parten fro þo parties of the west for to
go toward *IERUSALEM*, als many iorneyes as þei gon 4
vpward for to go thider, in als many iorneyes may þei
gon fro *IERUSALEM* vnto oþer confynyes of the super-
ficialtee of the erthe beþonde. And whan men gon
beþonde þo iorneyes toward ynde ⁊ to the foreyn yles, 8
aȝ is envyronynge the roundnesse of the erthe ⁊ of the
see vnder oure contrees on this half. And þerfore hath it
befallen many tymes of o þing þat I haue herd cownted
whan I was ȝong, how a worthi maȝ departed somtyme 12
from oure contrees for to go serche the world, And so
he passed ynde ⁊ the yles beþonde ynde where ben mo
þan .v. M. yles. And so longe he wente be see ⁊ lond
⁊ so enviround the world be many seisons, þat he fond 16
an yle where he herde speke his owne langage, callynge
on oxen in the plowgh suche wordes as men speken to
bestes in his owne contree, Where of he hadde gret
meruayle, for he knew not how it myȝhte be. But I 20
seye þat he had gon so longe be londe ⁊ be see, þat he
had envyround aȝ the erthe, þat he was comen aȝen
envirounynge þat is to seye goynge aboute vnto his owne
marches. ⁊ ȝif he wolde haue passed forth, (1) he had 24
founden his contre¹ and his owne knoueleche. But he
turned aȝen from þens fro, whens he was come fro ⁊ so
he loste moche peynefuȝ labour, as himself seyde a gret
while after þat he was comen hom. For it befell after 28
þat he wente in to Norweye and þere tempest of the see
toke him and he arryued in an yle And whan he was in
þat yle he knew wel þat it was the yle where he had
herd speke his owne langage before, ⁊ the callynge of 32
oxen at the plowgh, ⁊ þat was possible þinge. But how
it semeth to symple men vnlearned þat men ne mowe not
go vnder the erthe ⁊ also þat men scholde falle toward
the heuene from vnder. But þat may not be vpon less 36

þan wee mowe falle toward heuene fro the erthe where
 wee ben. For fro what partie of the erthe þat man dueth
 ouper abouen or benethen it semeth alweys to hem þat
 4 duellen þat þei gon more right þan ony oþer folk And
 •right as it semeth to vs þat þei ben vnder vs, right so it
 semeth hem þat wee ben vnder hem. For gif a man
 myghte falle fro the erthe vnto the firmament, be grettere
 8 resoun the erthe þat the see þat ben so grete þat so heuy
 scholde fallen to the firmament, but þat may not be And
 þefore soith oure lord god: NON TIMEAS ME QUI SUSPENDI
 TERRAM EX NICHILO. And aȝ be it þat it be possible
 12 þing þat men may so envyrone aȝ the world, natheles
 of a .M. persones on ne myghte not happen to returnen
 in to his contree. For, for the gretness of the erthe
 þat of the see men may go be a .M. and a .M. other
 16 weyes, þat noman cowde redye him perfiteley toward the
 parties þat he cam fro, but gif it were be aventure þat
 happ or be the grace of god. For the erthe¹ is ful
 large þat ful gret þat holt in roundness þat aboute envyrone
 20 be abouen þat be benethen .xx. M.CCCC. þat .xxv. myles,
 after the opynyoun of olde wise astronomeres. And
 here seyenges I repreue nought, But after my lytyl wytt
 it semeth me, sauynge here reuerence, þat it is more. And
 24 for to haue better vnderstondynge I seye þus: Be þe
 ymagyned a figure þat hath a gret compas þat aboute the
 poynt of the gret compas þat is clept the centre be made
 another litiȝ compas. þan after be the gret compas
 28 devised be lynes in manye parties And þat aȝ the lynes
 meeten at the centre, so þat in as many parties as the
 grete compas schal be departed, in als manye schal be
 departed the litiȝ þat is aboute the centre, aȝ be it
 32 þat the spaces ben lesse. Now þanne, be the gret compas
 represented for the firmament And the litiȝ compas
 represented for the erthe. Now þanne, the firmament is
 deuysed be Astronomeres in .xij. signes and euery signe
 36 is deuysed in .xxx. degrees, þat is .CCC. þat .lx. degrees
 þat the firmament hath a bouen. Also be the erthe

Each nation
 imagines
 itself to
 stand
 upright, and
 all others to
 go topsy
 turvy.

The
 difficulty
 in a voyage
 round the
 earth is to
 find one's
 way back.

[fol. 77 v]

The earth's
 circumference
 is
 20,425 miles.

The celestial
 and terres-
 trial circles
 are divided
 into 360
 degrees.

One terres-
trial degree
is 600
furlongs.

The round-
ness of the
earth is
31,500
miles.

The lands
of the
extreme
West lie
outside the
climates.

[fol. 78 a]

deused in als many parties as the firmament & lat euery
partye answer to a degree of the firmament. And
wyteþ it wel þat after the Auctoures of Astronome
.DC. furlonges of erthe answeren to a degree of the 4
firmament And þo ben .iiij. .vij. Mit. & .iiij. furlonges,*
Now be þat here multipliyed be .CCC. sithe & .lx. & þan
pei ben .xxxj. M^t. & .DC. myles, euery of .viij. furlonges,
after myles of oure contree. So moche hath the erthe in 8
roundness & of heghte environn after myn opynyoun &
myn vndirstondynge. And ȝee schuþ vndirstonde þat after
the opynyoun of olde wise ¹Philosophres & Astronomeres
oure contree ne Ireland ne Wales ne Scotland ne Norweye 12
ne the oper yles costynge to hem ne ben not in the
superfycialte cownted abouen the erthe, as it scheweþ
be all the bokes of Astronome. For the superficialtee
of the erthe is departed in .vij. parties for the .vij. 16
planetes And þo parties ben clept clymates. And oure
parties be not of the .vij. clymates, for þei ben de-
scendynge toward the west betwene high toward the
roundness of the world, & pere ben the yles of ynde, 20
And þei ben aȝenst vs þat ben in the lowe contree,
& the .vij. clymates strecchen hem enviroynyng the
world.

CH. XXII. OF THE PALAYS OF THE KYNG OF THE YLE
OF IAUUA; OF THE TREES þAT BEREN MELE,
HONY, WYN & VENYM, & OF OTHERE
MERUAYLLES & CUSTOMS VSED IN THE
YLES MARCHINGE þERE ABOUTEN.

The people
of Cinnabar
are tattooed.

BESYDE þat yle þat I haue spoken of pere is another 24
yle þat is clept SUMOBOR þat is a gret yle & the
kyng þereof is right myghty. The folk of þat yle maken
hem always to ben marked in the visage with an hote
yren bothe men and women for gret nobless, for to ben 28

knowen from *oper* folk, for *pei* holden hemself most noble
 & most worthi of all the world. And *pei* han werre
 allweys with the folk *pat* gon all naked. And faste besyde
 4 is another yle *pat* is clept *BETEMGA* *pat* is a gode yle & a
 plentyfous. And many *oper* yles *ben* *pere* aboute where
pere *ben* many of dyuerse folk of the whiche it were to
 longe to speke of all. But fast besyde *pat* yle for to passe
 8 be see is a gret yle & a gret contree *pat* men clepen *LAUA*
 & it is nygh^t .ij. M. myle in circuyt. And the kyng of *pat*
 contree is a full gret lord & a riche & a mygh^ty And
 hath vnder him .vij. *oper* kynges of .vij. *oper* yles abouten
 12 hym. ¹This yle is full wel enhabyted & full wel manned,
pere growen all maner of spicerie more plentyfouslich
 pan in any *oper* contree, As of gyngeuere, clowegyllofres,
 cane^h, zedewall, notemuges & maces. And wyteth wel
 16 *pat* the notemuge bereth the maces, For right as the note
 of the hase^h hath an husk withouten, *pat* the note is
 closed in til it be ripe & after falleth out, right so it is of
 the notemuge & of the maces. Manye *oper* spices & many
 20 *oper* godes growen in *pat* yle, For of all ping is *pere*
 plantee saf only of wyn. But *pere* is gold & siluer gret
 plantee. And the kyng of *pat* contree hath a paleys full
 noble & full merueyllous & more riche pan any in the
 24 world, For all the degrez to gon vp in to halles & chambres
ben on of gold, an*oper* of syluer. And also the paumentes
 of halles & chambres *ben* all square on of gold & an*oper* of
 syluer & alle the walles withinne *ben* couered with gold
 28 & syluer in fyn plates. And in þo plates *ben* stories &
 batayles of knygh^tes enleved & the crounes & the cercles
 abouten here hades *ben* made of precious stones & riche
 perles & grete. And the halles & the chambres of the
 32 palays *ben* all couered withinne with gold & syluer, so
pat noman wolde trowe the richness of *pat* palays but he
 had seen it. And witeth wel *pat* the kyng of *pat* yle is
 so mygh^ty *pat* he hath many tymes ouercomen the grete
 36 Cane of CATHAY in bataylle, *pat* is the most gret
 Emperour *pat* is vnder the firmament ouer bezonde the

Java is
powerful,

[1 fol. 78 b]

and rich
in spices.

Mace is the
husk of
nutmeg.

The steps
and floors of
the king's
palace are
gold and
silver.

Figures
embossed
on the walls.

Wars
between the
king of
Java and
the Great
Chan.

see or on this half. For þei han had oftentyme werre
 betwene hem, because þat the grete CANE wolde constrey-
 [1 fol. 79 a] ¹nen him to holden his lond of him, but þat oþer at aȝ
 tymes defendeth him wel aȝenst him. After þat yle in 4
 goyng be see men fynden another yle gode & gret þat
 men clepen PATHEN, þat is a gret kyngdom full of faire
 cytees & full of townes. In þat lond growen trees þat
 beren mele wherof men maken gode bred & white & of 8
 gode sauour And it semeth as it were of whete, but it is
 not allynges of such sauour. And þere ben oþer trees
 þat beren hony gode & swete And oþer trees þat beren
 venym aȝenst the whiche þere is no medicyne but [on] 12
 And þat is to taken here propre leues & stampe hem &
 tempere him with water & þandrynke it And eȝ he schaff
 dye, for triacle wil not awaylle ne non oþer medicyne.
 Of this venym the Iewes had let sechen of on of here 16
 frendes for to enpoysone aȝ cristiantee as I haue herd
 hem seye in here confessioun before here dyenge. But
 thanked be aȝ myȝhty god þei fayleden of hire purpos
 but aȝweys þei maken gret mortalitee of poeple. And 20
 oþer trees þer ben also þat beren wyn of noble sentement.
 And ȝif ȝou lyke to here how the mele cometh out of the
 trees I schaff seye ȝou. Men hewen the trees with an
 hachet aȝ aboute the fote of the tree til þat the bark 24
 be perced in many parties & þan cometh out þerof a
 thikke lykour, the whiche þei resceyuen in vesselles &
 dryen it at the hete of the sonne. And þan þei han it to
 a mylle to grynde And it ²becometh faire mele & white. 28
 And the hony & the wyn & the venym ben drawen out of
 oþer trees in the same manere & put in vesselles for to
 kepe. In þat yle is a ded see þat is a lake þat hath no
 ground And ȝif ony thing falle in to þat lake it schaff 32
 neuere comen vp aȝen. In þat lake growen reedes þat ben
 cannes þat þei clepen THABY þat ben ⁱⁱⁱ. fadme long
 And of þeise cannes men maken faire houses. And þer
 ben oþer canes þat ben not so longe þat growen nere the 36
 lond & han so longe rotes þat duren wel a .iiij. quarteres of

Pathen,
 where flour,
 honey, and
 poison grow
 on trees.

Homeo-
 pathy.

Attempt of
 the Jews to
 poison
 Christ-
 endom.

A gum
 oozes from
 holes in the
 barks, and
 is ground
 into flour.

[2 fol. 79 b]

Honey,
 poison and
 wine exude
 in the same
 way.

Long canes.

a furlong ore more. And at the knottes of þo rotes men
 fynden precious stones þat han gret vertues And he þat
 bereth ony of hem vpon him, yren ne steel ne may not
 4 hurt him ne drawe no blod vpon him And þerfore þei þat
 han þo stones vpon hem fighten full hardly bothe on see &
 lond For men may not harmen [hem] on no partye. And
 þerfore þei þat knowen the manere & schuþ fighte with
 8 hem þei schoten to hem arwes & quarelles withouten yren
 or steel & so þei hurten hem & sleen hem. And also of
 þo cannes þei maken houses and schippes & oþer thinges
 as wee han here makynge houses and schippes of oke or of
 12 ony oþer trees. And deme noman þat I seye it but for a
 truffull, for I haue seen of þo cannes with myn owne
 eyzen full many tymes lyggyng vpon the Ryuere of þat
 lake, of the whiche .xx. of oure felowes ne myghten not
 16 liffen vp ne heren on to the erthe. After this ^{ti}yle men
 gon be see to anoþer yle þat is clept CALONAK & it is a
 fair lond & a plentifulous of godes. And the kyng of þat
 contrey hath als many wyfes as he wole For he maketh
 20 serche all the contree to geten him the fairest maydens
 þat may ben founde & maketh hem to ben brought before
 him And he taketh on o nyght & anoþer a noþer nyght &
 so forth contynuelly sewyng, so þat he hath a .M. wyfes
 24 or mo. And he liggeth neuer but o nyght with on of
 hem & anoþer nyght with a noþer, but 3if þat on happene
 to ben more lusty to his plesance þan anoþer. And
 þerfore the kyng geteth full many children, sumtyme an
 28 .C. sumtyme an .CC. & sumtyme mo. And he hath also
 into a .xiiij. Mit Olifauntz or mo, þat he maketh for to
 ben brought vp amonges his vileynes be all his townes.
 For in cas þat he had ony werre azenst ony oþer kyng
 32 aboute him þanne [he] maketh certeyn men of armes for
 to gon vp in to the castelles of tree made for the werre
 þat craftlyly ben sett vpon the Olifantes bakkes, for to
 fyghten azen hire enemyes, & so don oþer kynges þere
 36 aboute. For the maner of werre is not þere as it is here

Precious
stones found
on the roots
of canes.

Neither iron
nor steel
can hurt
those that
wear them.

I have seen
giant canes
with my
own eyes.

[fol. 80 a]

The king of
Calonak has
more than
a thousand
wives.

He has as
many as two
hundred
children,
and 14,000
tame
elephants.

Castles put
on elephants
in war time.

or in *oper* contrees, ne the ordynance of werre nouper.
 And men clepen the Olifantes WARKES. And in *pat* yle
pere is a gret *meruayle* more to speke of *pan* in any *oper*
partie of the world: For *añ* manere of fissches *pat* ben 4
pere in the see abouten hem comen ones in the 3eer eche
 1 manere of *dyuerse* fissches, on maner of kynde after other,
 t *pei* casten hem self to the see banke of *pat* yle, so gret
 plentee t multitude *pat* noman may vnnethe see but fissch 8
 t *pere* *pei* abyden .iij. dayes and euery man of the contree
 taketh of hem als many as him lyketh, And after *pat*
 maner of fissch after the thridde day departeth t goth
 into the see. And after hem comen another multitude of 12
 fyssch of anoper kynde t don in the same maner as the
 firste diden oper .iij. dayes. And after hem anoper tiñ
 añ the *dyuerse* maner of fisshes han ben *pere* t *pat* men
 han taken of hem *pat* hem lyketh. And noman knoweth 16
 the cause wherfore it may ben, But *pei* of the contree
 seyn *pat* it is for to do reuerence to here kyng *pat* is
 the most worthi kyng *pat* is in the world as *pei* seyn, be
 cause *pat* he fulfilleth the commandement *pat* god bad to 20
 ADAM t EUE whan god seyde: CRESCITE ET MULTIPLI-
 CAMINI ET REplete TERRAM. And for because *pat* he
 multiplieth so the world with children perfore god sendeth
 him so the fissches of *dyuerse* kyndes of añ *pat* ben in 24
 the see, to taken at his wille for him t añ his peple.
 And perfore añ *pe* fissches of the see comen to maken him
 homage as the most noble t excellent kyng of the world
 t *pat* is best beloued with god als *pei* seyn. I knowe not 28
 the resoun whi it is but god knoweth. But this me
 semeth 2 is the moste merueylle *pat* euere I saugh, For
 this mervaylle is azenst kynde t not with kynde, *pat* the
 fisshes *pat* han freedom to enviroun añ the costes of the 32
 see at here owne list comen of hire owne wiñ to profren
 hem to the detñ withouten constreynynge of man. And
 perfore I am syker *pat* this may not ben withouten a gret
 tokene. *pere* ben also in *pat* contree a kynde of SNAYLES 36
pat ben so grete *pat* many persones may loggen hem in

Each species
of fish comes
to land
once a year.
[1 fol. 80 b]

They stay
three days,
till every
man has
plenty.

Each species
of fish does
the same for
three days.

The natives
believe that
the fishes
honour their
king for re-
producing
his kind.

[2 fol. 81 a]

This miracle
is against
nature.

- hire schelles, as men wolde don in a lityh hous, And
oper snayles pere ben pat ben full grete, but not so huge
as the oper. And of peise snayles + of gret white
4 wormes pat han blake herles pat ben als grete as a mannes
thigh + somme lesse as grete wormes pat men fynden pere
in wodes men maken Vyaunde Riah for the kyng + for
oper grete lordes. And 3if a man pat is maryed dye in
8 pat contree, men buryen his wif with him aH quyk, For
men seyn pere pat it is resoun pat sche make him com-
panye in pat oper world as sche did in this. From pat
contree men gon be the see ocean be an yle pat is clept
12 CAFFOLOS. Men of pat contree whan here frendes ben
seke pei hangen hem vpon trees + seyn pat it is better pat
briddes pat ben Angeles of god eten hem þan the foule
wormes of the erthe. From pat yle men gon to another
16 yle where the folk ben of full cursed kynde for pei norys-
schen ¹grete dogges + techen hem to strangle here frendes
whan pei ben syke, for pei wil nought pat pei dyen of
kyndely deth, for pei seyn pat pei scholde suffren to
20 gret peyne 3if pei abyden to dyen be hemself as nature
wolde. + whan pei ben þus enstrangled pei eten here
flesch in stede of venysoun. Afterward men gon be
many yles be see vnto an yle pat men clepen MILKE +
24 pere is a full cursed peple for pei delyten in nothing more
þan for to fighten and to sle men And pei drynken
gladyest mannes blood the whiche pei clepen DIBU, And
the mo men pat a man may slee, the more worschipe he
28 hath amonges hem. And 3if .ij. persones ben at debate
+ perauenture ben accorded be here frendes or be sum of
here alliance, it behoueth pat euery of hem pat schult
ben accorded drynke of operes blood, And eH the accord
32 ne the alliance is noght worth ne it schalt not be no
refref to him to breke the alliance + the acord, but
3if euery of hem drynke of operes blood. + from pat
yle men gon be see from yle to yle vnto an yle pat is
36 clept TRACODA, where the folk of pat contree ben as
bestes + vnresonable + duellen in caves pat pei maken.

The shells
of snails are
large enough
to hold
several
people.

Large white
worms
supply meat
for a king.

Widows are
buried alive
with their
dead
husbands.

In Caffo, the
sick are
hanged, as
food for
birds, who
are angels
from
heaven.

Elsewhere,
dogs are
trained to
strangle the
sick, to save
them from
pain.

[¹ fol. 81b]

In Milke,
human
blood is
drunk.

Treaties are
sanctified
by the
drinking
of blood.

In Tracoda
are cave-
dwellers,
who hiss
like snakes.

in the erthe for þei haue no wytt to maken hem houses.
And whan þei seen ony men passynge porgh here contrees
þei hyden hem in here caves. And þei eten flessch of

[¹ fol. 82 a] serpentis & þei eten but litiþ & þei speken nought ¹ but 4

The precious
stone Traco-
don has
40 colours.

þei hissen as serpentis don And þei sette no prys be
non aveer ne ricchess, but only of a precyous ston þat is
amonges hem þat is of .lx. coloures; And for the name of
the yle þei clepen it TRACODON. And þei louen more þat 8

In Nacu-
mera live
the Cyno-
cephali.

After þat yle men gon be the see ocean be many yles
vnto an yle þat is clept NACUMERA þat is a gret yle & 12

They
worship
an ox.

good & fayr. And it is in kompas aboute more þan a .M.
myle & all the men & wommen of þat yle han houndes
hedes and þei ben clept CANOPHOLOS & þei ben full
resonable & of gode vnderstondynge, saf þat þei wor- 16

Their loin-
clothes
and
weapons.

schipen an ox for here god. And also euerych of hem
bereth an ox of gold or of syluer in his forhed in tokene
þat þei louen wel here god. And þei gon all naked
saf a lityh clout þat þei coueren with here knees & hire 20

How their
king tells
his beads.

membres. þei ben grete folk & wel fyghthyng & þei han
a gret targe þat couereth all the body & a spere in here
hond to fighthe with. And ȝif þei taken ony man in
bataylle anon þei eten him. The kyng of þat yle is full 24

[² fol. 82 b]

riche & full myghty & right deuout after his lawe And
he hath abouten his nekke .ccc. perles oryent gode &
grete & knotted as PATER NOSTRES here of Amber. ² And 28

The royal
ruby a foot
long.

in maner as wee seyn oure PATER NOSTRE & oure AUE 28
MARIA, cowntyng the PATER NOSTRES, right so this kyng
seyth euery day deuoutly .ccc. preyeres to his god or þat
he ete. And he bereth also aboute his nekke a RUBY
oryent noble & fyn þat is a fote of lengthe & fyve fyngres 32
large. And whan þei chesen here kyng þei taken him
þat ruby to beren in his hond And so þei leden him
rydynge all abouten the cytee And fro pens fromward
þei ben all obeyssant to him. And þat ruby he schaff 36
bere allwey aboute his nekke, For ȝif he hadde not þat

- rubye vpon him men wolde not holden him for kyng.
 The grete CANE of CATHAY hath gretly coueyted *pat*
 RUBYE but he myghte neuer han it for werre ne for no
 4 maner of godes. This kyng is so rightfuU t of equytee Robbery
 in his doomes *pat* men may go sykerlych porghout all his unknown
 contree t bere with him what him list, *pat* noman schaff there.
 ben hardy to robben him, And 3if he were, the kyng
 8 wolde iustifye[n] anon. Fro this lond men gon to anoþer
 yle *pat* is clept SILHA t it is weU a .Decc. myles aboute. Silha or
 In *pat* lond is fuU mocheU wast, for it is fuU of serpentes Ceylon.
 of dragouns t of COKADRILLES *pat* noman dar duelle
 12 pere. þeise COKADRILLES ben serpentes 3alowe t rayed The
 abouen t han .iiij. feet t schorte thyes t grete nayles as crocodiles.
 clees or talouns. ¹ And pere ben somme *pat* han .v. fadme [¹ fol. 88 a]
 in lengthe t summe of .vj. t of .viiij. t of .x. And
 16 whan þei gon be places *pat* ben grauelly, it semeth as
 pough men hadde drawn a gret tree porgh the grauelly
 place. And pere ben also many wyld bestes t namelych
 of OLYFAUNTES. In *pat* yle is a gret mountayne t in
 20 mydd place of the mount is a gret lake in a fuU faire
 pleynd t pere is gret plentee of water. And þei of the
 contree seyn *pat* ADAM t EVE wepten vpon *pat* mount The lake
 an .c. 3eer whan þei weren dryuen out of paradys And filled with
 24 *pat* water þei seyn is of here teres, For so moche water Adam and
 þei wepten *pat* made the forseyd lake. And in the botme Eve's tears.
 of *pat* lake men fynden many precious stones t grete
 28 And pere withinne ben many COKADRILLES t serpentes t
 grete waterleches. And the kyng of *pat* contree ones
 euery 3eer 3eueth leve to pore men to gon in to the lake
 to gadre hem precyous stones t perles be weye of almess Precious
 stones at its
 32 for the loue of god *pat* made ADAM. And all the 3eer
 men fynde ynowe. And for the vermyn *pat* is withinne
 þei anoynte here armes t here thyes t legges with an
 oynement made of a ping *pat* is clept LYMONS *pat* is a
 36 manere of fruyt lych smale pesen, And þanne haue þei
 l. 8, iustified, C.

The poor
gather the
stones:

They anoint
their bodies
against
venomous
beasts.

no drede of no Cocodrilles ne of non oper venymous
 [1 fol. 83 b] vernyn. This water ¹renneth flowynge & ebynge be a
 syde of the moūntayne & in pat ryuer men fynden
 precious stones & perles gret plentee. And men of pat 4
 yle seyn comounly pat the serpentes & the wilde bestes
 of pat contree ne wil not don non harm ne touchen with
 Those beasts attack no
 strangers. euyH no strange man pat entreth in to pat contree, but
 only to men pat ben born of the same contree. In pat 8
 contree & opere pere abouten pere ben wylde gees pat han
 Two-headed
 geese and
 white lions. .ij. hedes And pere ben lyouns aH white & als grete as
 oxen & many othere dyuerse bestes & foules also pat be
 not seyn amonges vs. And witeth wel pat in pat contree 12
 & in oper yles pere abouten the see is so high pat it
 semeth as pough it henge at the clowdes & pat it wolde
 coueren aH the world; And pat is gret meruaylle pat it
 The sea
 hangs from
 the clouds. myghte be so, saf only the wiH of god, pat the eyr sus- 16
 teyneth it. And perfore seyth David in the psautere:
 MIRABILES ELACIONES MARIS.

Ch. XXIII. HOW MEN KNOWEN BE THE YDOLE, 3IF THE
 SIKE SCHALL DYE OR NON; OF FOLK OF
 DYUERSE SCHAP AND MERUEYLOUSLY DIS-
 FIGURED, AND OF THE MONKES PAT 3EUEEN
 HIRE RELEEF TO BABEWYNES, APES & MAR-
 MESETTES & TO OPER BESTES.

FROM pat yle in goynge be see toward the south is
 anoper gret yle pat is clept DONDUN. In pat yle 20
 ben folk of dyuerse kyndes so pat the fader eteth the
 In Dondyn
 one relative
 eats another. sone, the sone the fader, the husbonde the wif & the wif
 the husbonde. And 3if it so befallē pat the fader or
 [2 fol. 84 a] moder ²or ony of here frendes ben seke auon the sone 24
 goth to the prest of here lawe & preyeth him to aske the
 The idols
 are con-
 sulted about
 diseases. ydole 3if his fader or moder or frend schall dye on pat
 euyH or non. And pan the prest & the sone gon togydere

before the ydole & knelen full deuoutly & asken of the ydole here demande. And ȝif the deuyH pat is withinne answerē pat he schaff lyue ȝei kepen him wel, And ȝif
 4 he seye pat he schaff dye þan the prest goth with the sone with the wif of him pat is seek & ȝei putten here hondes vpon his mouth & stoppen his breth & so ȝei sleen him. And after pat ȝei choppen aH the body in smale
 8 peces & preyen aH his frendes to comen & eten of him The funeral feast. pat is ded & ȝei senden for aH the mynstraH of the contree & maken a solempne feste. And whan ȝei han eten the flesch ȝei taken the bones & buryen hem &
 12 syngen & maken gret melodye. And alle þo pat ben of his kyn or pretenden hem to ben his frendes, & ȝei come not to pat feste ȝei ben repreued for euere more & schamed & maken gret doel, for neuere after schuff ȝei ben holden
 16 as frendes. And ȝei seyn also pat men eten here flesch for to delyueren hem out of payne, For ȝif the wormes of the erthe eten hem the soule scholde suffre gret payne as ȝei seyn & namely whan the flesch is tendre & megre The human body should not feed worms.
 20 ¹panne seyn here frendes pat ȝei don gret synne to leten hem haue so long langure to suffre so moche payne withoute resoun. And whan ȝei fynde the flessch fatte þan ȝei seyn pat it is wel don to senden hem sone to
 24 paradys & pat ȝei haue not suffred him to longe t[o] endure in payne. The kyng of this yle is a ful gret lord & a myghty & hath vnder him .liiij. grete yles pat ȝeuē tribute to him. And in euerych of theise yles is a kyng
 28 crowned & aH ben obeyssant to pat kyng And he hath in þo yles many dyuerse folk. In on of peise yles ben folk of gret stature as geauntes & ȝei ben hidouse for to loken vpon & ȝei han but on eye & pat is in the myddyH of the One-eyed giants.
 32 front & ȝei eten no ping but raw flesch & raw fyssch. And in anoper yle toward the south duellen folk of foul stature & of cursed kynde, pat han non hedes & here eyen ben in here scholdres And here mouth is croked as an
 36 hors schoo & pat is in the myddes of here brest. And in Headless men with crooked mouths;

anoper yle also ben folk þat han non hedes t here eyen
 others with t here mouth ben behynde in here schuldres. And in
 mouths behind their backs. anoper yle ben folk þat han the face aH platt aH pleyne
 Noseless men. withouten nese t withouten mouth, but þei han .ij. smale 4
 * holes aH rounde in stede of hire eyen t hire mouth is
 platt also withouten lippes. And in anoper yle ben folk
 [1*fol. 85 a] of foul fasceoun t schapp ¹ þat han the lippe aboute the
 Faces covered by the upper lip. mouth so gret þat whan þei slepen in the sonne þei 8
 keueren aH the face with þat lippe. And in anoper yle
 þer ben lityH folk as dwerghes t þei ben to so meche as
 Dwarfs that suck in food through pipes. the Promeys t þei han no mouth, but in stede of hire
 mouth þei han a lytyH round hole. And whan þei schuH 12
 eten or drynken þei taken þorgh a pipe or a penne or
 such a ping and sowken it in, for þei han no tonge
 t þerfore þei speke not, but þei maken a maner of hiss-
 ynge as a nedder doth t þei maken signes on to anoper 16
 as monkes don, be the whiche euery of hem vnderstondeth
 oper. And in anoper yle ben folk þat han grete eres t
 Ears hanging down to the knees. longe, þat hangen down to here knees. And in anoper
 Horse-footed people. yle ben folk þat han hors feet t þei ben stronge t myghty 20
 and swift renneres for þei taken wyldre bestes with ren-
 nyng t eten hem. And in anoper yle ben folk þat gon
 vpon hire hondes t on hire feet as bestes t þei ben aH
 skynned t fedred t þei wole lepen as lightly into trees t 24
 fro tree to tree as it were squyrelles or apes. And in
 Hermaphrodites. anoper yle ben folk þat ben bothe man t womman t þei
 han kynde of þat on t of þat oper t þei han but o pappe
 on the o syde t on þat oper non And þei han membres 28
 of generacioun of man t womman t þei vsen bothe whan
 hem list ones þat on t anoper tyme þat oper. And þei
 [2 fol. 85 b] geten ² children whan þei vsen the membre of man t þei
 bere children whan þei vsen the membre of womman. 32
 And in anoper yle ben folk þat gon aH weys vpon here
 knees ful meruey[l]lously ⁽¹⁾ t at euery pas þat þei gon it
 semeth that þei wolde falle t þei han in euery foot .viij.
 toos. Many oper dyuerse folk of dyuerse natures ben þere 36
 (1) merueyslously, C.

(1) merueyslously, C.

- in *oper yles* abouten, of the whiche it were to longe to
 tell + *perfore* I passe ouer schortly. From þeise yles in
 passyng be the see occean toward the est be many
 4 iourneyes men fynden a gret contree + a gret kyngdom Kingdom of Mancy.
pat men clepen *MANCY* + *pat* is in ynde the more. And
 it is the beste lond + on the fairest *pat* may ben in aH
 the world + the most delectable + the most plentiful of
 8 aH godes *pat* is in power of man. In *pat* lond dwellen
 many cristene men + sarrazynes, for it is A gode contree
 + a gret And þere ben june mo *pan* .ij. M. grete cytees
 + riche withouten *oper* grete townes. And þere is more
 12 plantee of peple þere *pan* in ony *oper* partie of ynde for
 the bountee of the contree. In *pat* contree is no nedy man
 ne non *pat* goth on beggyng. And þei ben fuH faire
 folk, but þei ben aH pale And the men han thynne Sparse hair
and beards
of the
people.
 16 berdes + fewe heres, but þei ben longe; But vnethe hath
 ony man passyng .l. heres in his berd + on heer sitt
 here, anoper þere, as the berd of a lyberd or of a catt.
 In *pat* lond ben many fairere wommen *pan* in ony *oper*
 20 contree begonde the see And *perfore* ¹ men clepen *pat* lond [1 fol. 86 a]
ALBANYE because *pat* the folk ben white. And the chief
 cytee of that contree is clept *LATORYN* + it is a iourneye The capital.
 from the see And it is moche more *pan* *PARYS*. In *pat*
 24 cytee is a gret ryuere beryng schippes *pat* gon to alle the
 costes in the see. No cytee of the world is so wel stored
 of schippes as is *pat* And aH þo of the cytee + of the
 contre [worschipen] ⁽¹⁾ ydoles. In *pat* contree ben double
 28 sithes more [bridde *pan*] ben here: þere ben white gees White and
crested
geese.
 rede aboute the nekke + þei han a gret crest as a cokkes
 comb vpon hire hedes And þei ben meche more þere *pan*
 þei ben here + men byen hem þere aH quykk right gret
 32 chepe. And þere is gret plantee of neddres of whom Adders are
a great
delicacy.
 men maken grete festes + eten hem at grete sollampnytees,
 And he *pat* maketh þere a feste, be it neuere so costifous
 + he haue no neddres he hath no thank for his trauaylle.

(1) Words between brackets here and on p. 136 missing because the parchment is torn.

Many gode cytees *pere ben in þat contree* ⁊ *men han gret*
plentee ⁊ gret chep of aȝ wynes ⁊ vitailles. In *þat*
 Priests and idols. contree *ben manye chirches of religious men ⁊ of here*
lawe And in þo chirches ben ydoles als grete as geauntes 4
And to theise ydoles þei zeuen to ete at grete festyfull
dayes in this manere: þei bryngen before hem mete aȝ
 Idols fed on smoke, priests on meat. [1 fol. 86b] *soden, als hoot as þei comen fro the fuyr ⁊ þei leten the*
smoke gon vp towardes the ydoles And þan þei seyn þat 8
the ydoles han eten ⁊ þan the religious men eten the
 Woolly hens. *mete afterwarde.* In *þat contree* ¹*ben white HENNES*
withouten fetheres, but þei beren white wolle as scheep
don here. In þat contree wommen þat ben vnmaryed 12
þei han tokenes on hire hedes lych coronales to ben
known for vnmaryed. Also in þat contree þer ben
 Tame animals used for fishing. *bestes taught of men to gon into watres into Ryueres ⁊*
into depe stankes for to take fysch, the whiche best is 16
but lytiȝ ⁊ men clepen hem loyres. [t whanne] men
casten hem in to the water, anow [þei bringen] gret
fisshe als manye as men wole. And ȝif men wil haue
mo þei cast hem in aȝen ⁊ þei bryngen vp als many as 20
men list to haue. And fro þat cytee passynge many
iourneyes is anowþer cytee on the grettest of the world
 Cassay or Hangchow. *þat men clepen CASSAY þat is to seyne the cytee of*
heuene. þat cytee is wel a .l. myle aboute ⁊ it is 24
stronglich enhabyted with peple in so moche þat in on
hous men maken .x. housholdes. In þat cytee ben .xij.
pryncypaȝ gates and before euery gate a .iiij. myle or a
.iiij. myle in lengthe is a gret toun or a gret cytee. þat 28
cytee sytt vpon a gret lake on the see as doth VENYSE.
 Its lagoon and 12,000 bridges. *And in þat cytee ben mo þan .xij. ¹M. BRIGGES ⁊ vpon*
euery brigge ben stronge toures ⁊ gode in the whiche
duellen the wardeynes for to kepen the cytee fro the gret 32
CANE. And on þat o part of the cytee renneth a gret
 [2 fol. 87a] *ryuere aȝ along the cytee And pere duellen cristene men*
⁊ many. ²marchauntes ⁊ owþer folk of dyuerse nacouns
because þat the lond is so good ⁊ so plentyfous. And 36

- pere groweth full gode wyn pat men clepen BIGON pat is Good wine
grown
there.
 full myghty + gentyll in drynkyng. This is a Cytee
 ryall where the kyng of MANCY was wont to dwell +
 4 pere duellen many religious men as it were of the ordre
 of freres, for pei ben mendyfauntes. From pat cytee
 men gon be watre solacyng + disportin[g]e hem til pei
 come to an Abbeye of monkes pat is faste by pat ben
 8 gode religious men after here feyth + lawe. In pat
 abbeye is a gret gardyn + a fair where ben many trees of
 dyuerse manere of frutes, And in this gardyn is a lytill
 hill full of delectable trees; In pat hill + in pat gardyn
 12 ben many dyuerse bestes, as of Apes, Marmozettes
 Babewynes + many oper dyuerse bestes. And euery day
 whan the Couent of this Abbeye hath eten the Awmener
 let bere the releef to the gardyn + he smyteth on the
 16 gardyn zate with a clyket of syluer pat he holdeth in his
 hond + anon all the bestes of þe hill + of dyuerse places
 of the gardyn comen out a .iiij. .M. or a .iiij. Mit. + pei
 comen in gyse of pore men And men zeuen hem the releef
 20 in faire vesselles of syluer clene ouergylt. And whan pei
 han eten the monk smyteth eftsones on the gardyn zate
 with the clyket + þan anon all the bestes retornen azen
 to here places pat pei come fro. And pei seyn pat theise
 24 bestes ben soules of worthi men pat resemblen in lykness
 of þo bestes pat ben faire + þerfore [pei zeven] ⁺(1) hem mete
 for the loue of god. And the oper bestes pat ben foule pei
 seyn ben soules of pore men + of rude comouns; + þus
 28 pei beleuen + noman may putte hem out of þis opynyoun.
 þeise bestes aboueseyd pei let taken whan pei ben zonge
 + norisschen hem so with almess als manye as pei may
 fynde. And I asked hem 3if it had not ben better to
 32 haue zouen pat releef to pore men rather þan to þo
 bestes And pei answerde me + seyde pat pei hadde no
 pore man amonges hem in pat contree And pough it
 had ben so, þat pore men had ben among hem, 3it were
 36 it gretter Almess to zeuen it to þo soules pat don pere

The abbey,
in whose
garden
animals are
kept.

The leavings
are given to
the beasts
in alms.

Human
souls
dwell in
animals.

[fol. 87 b]

The poor
are less
deserving
of alms than
the souls
that do
penance.

(1) Missing, MS,

here penance. Manye *oper merueylles* ben in *pat cytee*
 + in the contree *pere* aboute, *pat* were to long to tell
 30u. Fro *pat cytee* go men be the contree a .vj.
 Chilenfo or Nanking. iourneyes to ano*per* cytee *pat* men clepen CHILENFO, of 4
 the whiche cytee the walles ben ^{ti}.xx. myle aboute. In
pat cytee ben .lx. brigges of ston so faire *pat* noman may
 see fairere. In *pat cytee* was the firste sege of the kyng
 of MANCY for it is a fair cytee + plenteuous of aH 8
 godes. After passe men ouerthwart a gret ryuere *pat*
 men clepen BALAY + *pat* is the grettest ryuere of fressch
 Dalay or Yungtse Kiang. water *pat* is in the world, For *pere* as it is most narrow
 it is more *pan* .iiij. myle of brede. An *panne* entren 12
 men azen in to the lond of the grete CHANE. *pat*
 ryuere goth porg^h the lond of PYGMANS, where *pat* the
 The Pygmies' lives are as short as their bodies.
 [1 fol. 88 a] folk ben of lityH stature *pat* ben but .iiij. span long and
pei ben right faire + gentyH after here quantytees bothe 16
 1 the men + the wommen. And *pei* maryen hem whan
 they ben half zere of age + geten children. And *pei*
 lyuen not but .vi. zeer or .vij. at the moste And he *pat*
 lyueth .viij. zeer men holden him *pere* right passynge 20
 old. *peise* men ben the beste worcheres of gold, syluer,
 coutoun, sylk + of aH suche thinges of ony *oper* *pat* ben
 in the world, And *pei* han often tymes werre with the
 They fight the cranes. bryddes of the contree *pat* *pei* taken + eten. *pis* lityH 24
 folk nou*per* labouren in londes ne in vynes but *pei*
 han grete men amonges hem of oure stature *pat* tylen
 the lond + labouren amonges the vynes for hem. And
 They despise men of normal height. of *po* men of oure stature han *pei* als grete skorn + 28
 wonder as we wolde haue among vs of geauntes zif *pei*
 weren amonges vs. *pere* is a gode cytee amonges *opere*
 where *pere* is dwellynge gret plentee of *po* lytyH folk
 And it is a gret cytee + a fair + the men ben grete *pat* 32
 duellen amonges hem, But whan *pei* geten ony children
pei ben as lityH as the PYGMEYES, And *perfore* *pei* ben
 aH for the moste part aH PYGMEYES, for the nature of the
 Normal people's children are born as Pygmies there. lond is such. The grete CANE let kepe this cytee full 36
 wel, for it is his. And aH be it *pat* the PYGMEYES ben

- lytyh 3it pei ben full resonable after here age t conne
 botthen wytt t gode t malice ynow. Fro pat cytee
 gon men be the contree be many cytees t many townes
 4 vnto a cytee pat men clepen LANICHAY t it is a noble Yangchow.
 cytee t a riche t of gret profite to the lord. And pider
 go men to sechen marchandise of all manere of þing.
 pat cytee ¹is full moche worth 3erly to the lord of the [1 fol. 88 b]
- 8 contree, For he hath euery 3er to rento of pat cytee as
 pei of the cyte seyn .l. Mit. CUMANTZ of floreyms of The revenue
 gold. For pei cownten pere all be CUMANZ, And euery from that
 CUMANT is .x. M. [floreyms] (¹) of gold. Now may men city.
- 12 wel rekene how moche pat it amounteth. The kyng of
 pat contree is full myghty t 3it he is vnder the grete
 CANE And the gret CANE hath vnder him .xij. suche
 prouynces. In pat contree in the gode towns is a gode
- 16 custom, For whoso wil make a feste to ony of his
 frendes pere ben certeyn jnnes in euery gode town t he
 pat wil make the feste wil sey to the hostellere: Arraye
 for me to morwe a gode dyner for so many folk t telleth
 20 him the nombre t deuyseth him the viaundes. And he
 seyth also: þus moche I wil dispende t nomore. And
 anon the hostellere arrayeth for him so faire t so wel t
 so honestly pat per schaff lakke no thing. And it schaff
- 24 be don sunnere t with lasse cost þan t a man made it
 in his owne hows. And a .v. myle fro pat cytee toward
 the hed of the ryuere of BALAY is anoper cytee pat men
 clepen MENKE. In pat cytee is strong navye of schippes
- 28 and all ben white as snow of the kynde of the trees
 pat pei ben made offe, And pei ben full grete schippes
 t faire and wel ordeyned t made with halles t chambres
 t oper eysementes, as pough it were on the lond. Fro
- 32 þens go men be many townes t many cytees þorgh the
 contree vnto a cytee pat men clepen LANTERYNE t it is Linching.
 an .viij. iourneyes ²fro pe cytee aboueseyd. This cytee [2 fol. 89 a]
- 36 CARAMARON. This ryuere passeth þorgh out CATHAY t Hwang-ho.

(¹) MS., Cumantz.

it doth often tyme harm + þat fuð gret Whan it is
ouer gret.

Ch. XXIV. OF THE GRETE CHANE OF CHATAY; OF THE
RIALTEE OF HIS PALAYS + HOW HE SITT
AT METE, AND OF THE GRETE NOMBRE OF
OFFICERES þAT SERUEN HYM.

Cathay or
China.

CHATAY is a grete contree + a fair, noble + riche +
fuð of marchauntes; pider gon Marchaundes aH 4
zeres for to sechen spices + aH manere of marchandise
more comounly þan in any oper partye. And 3ee schuð
vnderstonde þat Marchaundes þat comen fro GENE or
fro VENYSE or fro ROMANYE or oper parties of LOMBARDYE 8
þei gon be see + be londe .xj. monethes or .xij. or more
sumtyme or þei may come to the yle of CATHAY, þat is
the princypaH regyoun of aH parties bezonde + it is of
the grete CANE. Fro CATHAY go men toward the est be 12
many iorneyes + þan men fynden a gode cytee betwene
peise opere þat men clepen SUGARMAGO. þat cytee is
on of the beste stored of sylk + oper marchandise þat
is in the world. After gon men 3it to anoper old cytee 16
toward the est + it is in the prouynce of CATHAY, And
besyde þat cytee the men of TARTARYE han let make
a nother cytee þat is clept Caydon + it hath .xij. 3ates
And betwene the .ij. 3ates þere is aHweys a gret myle. 20
So þat the .ij. cytees, þat is to seyne the olde + the
newe han in cyrcuyt more þan .xx. myle. In this cytee
is the sege of the grete CANE in ^{ti}1a fuð gret palays +
the most passynge fair in aH the world, Of the whiche 24
the walles ben in circuyt more þan .ij. myle, And w^{ti}thin
the walles it is aH fuð of oper palays. And in the gardyn
of the grete palays þere is a gret hiH vpon the whiche
is anoper palays And it is the most fair + the most riche 28
þat any man may deuyse And aH aboute the palays + the
hiH ben many trees berynge many dyuerse frutes. And

T'sining-
chow.

Peking.

The Tartar
City.

The Palace
in the
Forbidden
City.
[1 fol. 89 v]

The Green
Hill.

- aH aboute þat hiH ben dyches grete ⁊ depe And besyde
 hem ben grete vyueres on þat o part ⁊ on þat other
 And þere is a fuH fair brigge to passen ouer the dyches.
 4 And in þeise vyueres ben so many wylde gees ⁊ gandres
 ⁊ wylde dokes ⁊ swannes ⁊ heirouns þat it is withouten
 nombre. And aH aboute þeise dyches ⁊ vyueres is the
 grete gardyn fuH of wylde bestes so þat whan the gret
 8 CANE wil haue ony desport onþer to taken ony of the
 wylde bestes or of the foules, he wil lete chace hem
 ⁊ taken hem at the windowes withouten goynge out of
 his chambre. This palays where his sege is is bothe
 12 gret ⁊ passynge fair And within the palays in the halle
 þere ben .xxiiij. pyleres of fyn gold ⁊ aH the walles ben
 couered withjnnne of rede skynnes of bestes þat men
 clepen PANTERES, þat ben faire bestes ⁊ wel smellyng
 16 so þat for the swete odour of þo skynnes non euyH ayr
 may entre in to the palays. þo skynnes ben als rede as
 blode ⁊ þei schynen so brighte aȝen the sonne þat vnethes
 noman may beholden hem. And many folk ¹ worschipe[n] [1 fol. 90 a]
 20 þo bestes whan þei meeten hem first at morwe for here
 gret vertue ⁊ for the gode smeH þat þei han, ⁊ þo skynnes
 þei preysen more þan þough þei were plate of fyn gold.
 And in the myddes of this palays is the mountour for
 24 the grete CANE þat is aH wrought of gold ⁊ of precyous
 stones ⁊ grete perles. And at .iiij. corneres of the
 mountour ben .iiij. serpentes of gold And aH aboute þer is
 ymade large nettes of sylk ⁊ gold ⁊ grete perles hangynge
 28 aH aboute the mountour. And vnder the MOUNTOUR ben
 CONDYTES of beuerage þat þei drynken in the Emperours
 court And besyde þe condytes ben many vesselles of gold
 be the whiche þei þat ben of houshold drynken at the
 32 condyt. And the halle of the palays is fuH nobelych
 arrayed ⁊ fuH meruey[1]leously atyred on aH partyes in
 aH thinges þat men apparayle with ony halle. And first
 at the chief of the halle is the Emperoures throne fuH
 36 high where he sytteth at the mete ⁊ þat is of fyn

The Great
Can watches
the chase
from his
windows.

The palace
walls hung
with
panther
skins or
russia
leather.

The Great
Can's
mountour.

The con-
duits for
beverage.

The hall
and throne.

The order
of pre-
cedence at
table.
The
Emperresses.

[¹ fol. 90 b]

The head-
dress of
married
women.

The
Emperor's
sons.

The
sovereign's
table.

Single
tables for
members of
the court.

The
secretaries.

precyouse stones bordured aȝ aboute with pured gold +
precyous stones + grete perles, And the grees þat he goth
vp to the table ben of precious stones meddled with gold.
And at the left syde of the Emperoures sege is the sege 4
of his firste wif o degree lowere þan the Emperour + it is
of jaspere bordured with gold + precious stones. And the
sege of his seconde wif is also anoþer [degree] more lowere
þan his firste wif + it is also of jaspere bordured with 8
gold as þat oper is. And the sege of the thridde wif is
¹ also more lowe be a degree þan the seconde wif. For he
hath alweys .iiij. wives with him where þat euere he be +
after his wyfes on the same syde sytten the ladyes of his 12
lynage 3it lowere after þat þei ben of estate. And aȝ þo
þat ben maryed han a countrefete made lyche a MANNES
foot vpon here hedes cubyte long aȝ wrought with grete
perles fyne + oryent + abouen made with pecokes fedres 16
+ of oper schynynge fedres + þat stont vpon here hedes
lyke a crest, in tokene þat þei ben vnder mannes fote +
vnder subieccioun of man, And þei þat ben vnmaryed
han none suchē. And after at the right syde of the 20
Emperour first sytteth his oldest sone þat schaff regne
after him; And he sytteth also o degree lowere þan the
Emperour in suchē manere of seges as don the Emperresses.
And after him sitten oper grete lordes of his lynage, euery 24
of hem a degree lowere þan oper, as þei ben of estate.
And the Emperour hath his table allone be him self þat
is of gold + of precious stones or of cristall bordured with
gold + full of precious stones or of Amatystes or of 28
LIGNUM ALOES þat cometh out of paradys or of Iuory
bounden + bordured with gold. And euerych of his
wyfes hath also hire table be hireself And his eldest sone
+ the oper lordes also + the ladyes + aȝ þat sitten with 32
the Emperour han tables allone be hemself full riche.
And pere nys no table but þat it is worth an huge tresour
of gode. And vnder the Emperoures table sitten .iiij.
clerkes þat writen aȝ þat the Emperour seyth, be it good, 36

- be it euyh. ¹ For aH þat he seyth moste ben holden, for [¹ fol. 91 a]
 he may not chaungen his woord ne revoke-it. And [at] (¹)
 grete solempne festes before the Emperoures table men
 4 bryngen grete tables of gold t p̄eson ben Pecokes of gold The auto-
matic birds.
 t many ōper maner of dyuerse foules aH of gold t richely
 wrought t enameled t men maken hem dauncen and
 syngen clappynge here wenges to gydere t maken gret
 8 noyse t wheper it be by craft or be nygromancye I wot nere,
 but it is a gode sight to beholde t a fair, And it is gret
 meruayle how it may be. But I haue the lasse meruaylle
 because þat þei ben the moste sotyle men in all sciences t Cleverness
of the
Chinese.
 12 in aH craftes þat ben in the world, For of sotyltee t of
 malice t of fer castynge þei passen aH men vnder heuene.
 And perfore þei seyn hem self þat þei seen with .ij. eyen
 t the cristene men see but with on be cause þat þei ben Their boast
that other
nations are
blind,
Christians
one-eyed,
and that
only them-
selves use
both eyes.
 16 more sotyh þan þei, For aH ōper naciouns þei seyn ben
 but blynde in conynge t worching in comparisoun to
 hem. I did gret besyness for to haue lerned þat craft
 but the maistre tolde me þat he had made avow to his god
 20 to teche it to no creature but only to his eldeste sone.
 Also aboute the Emperoures table t the op̄ere tables t
 abouen a gret partie in the halle is a VYNE made of fyn The gold
vine with
the grapes
of precious
stones.
 gold t it spredeth aH aboute the haH t it hath many
 24 clustres of grapes, somme white, somme grene, summe
 ȝalowe t somme rede t somme blake, aH of precious
 stones. The white ben of CRISTALL t of BERYLLE t of
 JRIS, the ȝalowe ben of TOPAZES, the rede ben of
 28 RUBIES ² t of GRENAZ t of ALABRAUNDYNES, The grene [² fol. 91 b]
 ben of Emeraudes of Perydos t of Crisolytes, And the
 blake ben of Onichez t Garantez. And þei ben aH so
 propurlych made þat it semeth a verry vyne berynge
 32 kyndely grapes. And before the Emperoures table
 stonden grete lordes t riche barouns t othere þat seruen
 the Emperour at the mete. But noman is so hardy to
 speke a word but ȝif the Emperour speke to him, But ȝif
 36 it be Mynstrelles þat syngen songes t tellen gestes or ōper Concerts
during
meals.

(¹) Missing, C.

Precious
vessels.

Silver is
despised.

The guard
of the hall.

I served the
Emperor to
admire the
state of his
court.

[1 fol. 92 a]

The luxury
at court is
incredible.

The com-
moners'
table
manners
are vile.

But the
sovereign's
household
is splendid.

desportes to solace *with* the Emperour. And all the
vesseH *pat men ben serued with* in the halle or in
chambres *ben of precious stones* And specyally at grete
tables, ouper of jaspres or of cristall or of Amatystez or 4
of fyn gold. And the cuppes *ben of Emeraudez + of*
Saphires or of Topazes, of Perydoz and of many oper
precyouse stones. VesseH of syluer is *pere non*, for *pei*
teH no prys *pere* of to make no vesseH offe, But *pei* 8
maken *perof grecynges + pileres + pawmentes* to halles +
chambres. And before the halle dore stonden manye
barounes + knyghtes clene armed to kepe *pat* noman
entre, but *zif* it be the wille or the commandement of the 12
Emperour or but *zif* *pei ben seruantes* or mynstraH of
the houshold; And oper non is not so hardy to neighen
ny the haH dore. And *ze schuH vndirstonde pat* my
felawes and I *with* oure zomen we *serueden* this 16
Emperour + weren his Soudyours .xv. monethes azenst
the kyng of MANCEY *pat* held werre azenst him. And the
cause was for wee¹ hadden gret lust to see his noblesse +
the estat of his court + all his gouernance, to wite *zif* it 20
were such as we herde seye *pat* it was. And treuly we
fond it more noble and more excellent + ricchere + more
merueyllous *pan euer* we herde speke offe. In so moche
pat we wolde neuer *han* leved it, had wee not a seen it, 24
For I trowe *pat* noman wolde beleve the noblesse, the
ricchesse ne the multytude of folk *pat* *ben* in his court,
but he had seen it. For it is not *pere* as it is here, For
the lordes here *han* folk of certeyn nombre als *pei* may 28
suffise, But the grete CHANCE hath euery day folk at his
costages + expens as *withouten* nombre. But the
ordynance ne the expenses in mete + drink ne the
honestee ne the clenness is not so arrayed *pere* as it is 32
here; for all the comouns *pere eten* *withouten* cloth vpon
here knees + *pei eten* all maner of flessch + lityH of bred,
And after mete *pei wypen* here hondes vpon here skyrtes
+ *pei eten* not but ones a day. But the estat of lordes is 36
full gret + riche + noble. And all be it *pat sum men wil*

not trow me, but holden it for fable to tellen hem the nobless of his persone + of his estate + of his court + of the gret multytude of folk pat he holt, natheles I schaff
 4 seye 3ou A partye of him + of his folk, after pat I haue seen the manere + the ordynance full many a tyme. And whoso pat wole may leue me 3if he wiþ, And whoso wiþ not may leue also. For I wot wel 3if any man hath
 8 ben in þo contrees bezonde, þough he haue not ben in the place ¹where the grete CHANE duelleth, he schaff here speke of him so meche merueylouse ping, pat he schaff not trowe it lightly; And treuly no more did I myself til
 12 I saugh it. And þo pat han ben in þo contrees + in the gret CANES houshold knowen wel pat I seye soþþ And þerfore I wiþ not spare for hem pat knowe not ne beleue not but pat þat þei seen for to tell 3ou a partie of him +
 16 of his estate pat he holt whan he goth from contree to contree + whan he maketh solempne festes.

No one can believe it, unless he sees it.

[1 fol. 92 b]

WHEREFORE HE IS CLEPT THE GRETE CHANE; Ch. XXV.
 OF THE STYLE OF HIS LETTRES, AND OF
 THE SUPERSCRIPCION ABOWTEN HIS GRETE
 SEALL + HIS PRYUEE SEALL.

FIRST I schaff seye 3ou whi he was clept the gret
 CHANE. 3ee schuff vndirstonde pat aþ the world
 20 was destroyed be Noes flood saf only Noe + his wif + his children. Noe had .iiij. sones SEM, CHAM + IAPHETH. This CAM was he pat saugh his fadres preuy membres naked whan he slepte + scorned hem + schewed hem with
 24 his fynger to his bretheren in scornynge wise + þerfore he was cursed of god, And IAPHETH turned his face away + couered hem. þeise .iiij. bretheren had cesoun in aþ the lond And this CHAM for his crueltee toke the
 28 gretter + the beste partie toward the est, þat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And þerfore is aþ the erthe departed in theise .iiij. parties be þeise .iiij. breþeren. CHAM was the grettest + the most
 MANDEVILLE.

Cham, the accursed son of Noah, inherited Asia.

Cham was
the ancestor
of Nimrod
and of the
various
monsters
and
heathens.

[1 fol. 98 a]

The Great
Can of Asia
calls himself
after Cham.

Rise of the
Tartar
people.

[2 fol. 98 b]

mygh^ty t of *him* camen mo generaciouns pan of the
opere And of ¹his sone CHUSE was engendred MEMBROTH
the geaunt pat was the firste kyng pat euer was in the
world t he began the fundacioun of the tour of BABY- 4
LOYNE. And pat tyme the fendes of helle camen many
tymes t leyen with the wommen of his generacioun t
engendred on hem dyuerse folk as MONSTRES t folk dis-
figured, Summe withouten hedes, summe with grete eres, 8
summe with on eye, summe geauntes, sum with hors feet
t many oper of dyuerse schapp azenst kynde. And of
pat generacioun of CHAM ben comen the PAYNEMES t
dyuerse folk pat ben in yles of the see be aH ynde. And 12
for als moche as he was the most mygh^ty t no man
mygh^te withstonde him he cleped himself the sone of
god t souereyn of aH the world, And for this CHAM this
Emperour clepeth him CHAM t souereyn of aH the world. 16
t of the generacioun of SEM ben comen the Sarrazines,
And of the generacioun of IAPHETH is comen the peple of
Israel And [wee]⁽¹⁾ pough pat wee duellen in EUROPE. this
is the opynyoun pat the SRYENES t the SAMARITANES han 20
amonges hem t pat bei told me before pat I wente toward
ynde, But I fond it operwise. Natheles the sothe is this,
pat TARTARYNES t bei pat duellen in the grete Asye bei
camen of CHAM, But the Emperour of CHATAY clepeth 24
him not CHAM, bu[t] CAN t I schaH teH you how. It is but
lityH more pan .viiij. 3eer pat aH TARTARYE was in sub-
iectioun t in seruage to othere nacyouns abouten, for bei
weren but bestyaH folk t diden noping but kepten bestes 28
t lad hem to pastures. But amonges ²hem bei hadden
.vij. princypaH nacyouns pat weren soueraynes of hem
alle, Of the whiche the firste nacyoun or lynage was clept
TARTAR, And pat is the most noble t the moste preysed. 32
The seconde lynage is clept TANGHOT, The pridde EURACH,
The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The
.vij. COBOUGH. Now befeH it so, pat of the firste lynage
succeeded an old worthi man pat was not riche, pat hadde 36

(¹) *wee*, missing in C.

- to name CHANGUYS. This man lay vpon a night in his bed, & he sawgh in a vision pat pere cam before him a knyght Armed all in white & he satt vpon a white hors
 4 & seyde to him: CAN, slepest pou? the Inmortal god hath sent me to pe & it is his wille pat pou go to the .vij. lynages & seye to hem pat pou schalt ben here Emperour. For pou schalt conquere the londes & the
 8 contrees pat ben abouten, And pei pat marchen vpon zou schuH ben vnder zoure subieccioun, as 3ee han ben vnder hires, for pat is goddes wille Inmortal. And whan he cam at morwe CHANGUYS roos & wente to the .vij. lynages
 12 & tolde hem how the white knyght had seyde, And pei scorned him & seyden pat he was a fool & so he departed fro hem all aschamed. And the nyght sewynge this white knyght cam to the .vij. lynages & commaunded hem
 16 on goddes behalue Inmortal pat pei scholde make this CHANGUYS here Emperour & pei scholde ben out of subieccioun & pei scholde holden all oper regiounes aboute hem in here seruage, as pei had ben to hem befor. And
 20 on the morwe¹ pei chosen him to ben here Emperour And [1 fol. 94 a] pei setten him vpon a blak fertre & after pat pei liften him vp with gret solempnytee & pei setten him in a chayer of gold & didn hym all maner of reuerence & pei
 24 cleped him CHAN, as the white knyght called him. And whan he was pus chosen he wolde assayen 3if he myghte trust in hem or non & wheper pei wolde ben obeyssant to him or non, And panne he made many statutes &
 28 ordynances, pat pei clepen YSYA CHAN. The firste statute was pat pei scholde beleueu & obeyen in god Inmortal pat is allmyghty, pat wolde casten hem out of seruage & at all tymes clepe to him for help in tyme of nede. The
 32 toper statute was pat all maner of men pat myghte beren armes scholden ben nombred And to euery .x. scholde ben a mayster And to euery .c. a mayster And to euery
 .M. a mayster And to euery .x. M. a mayster. After he
 36 commanded to the princypales of the .vij. lynages pat pei scholde leuen & forsaken all pat pei hadden in godes

Jenghiz' vision of a white knight.

The knight orders Jenghiz to be elected Emperor.

He is raised on a throne.

He tries his new subjects.

His statutes.

The able-bodied men numbered.

The nobles ordered to give up their property,

and to
behead
their eldest
sons.

The war of
conquest
begun.

[1 fol 94 b]

Jenghiz
thrown
from his
horse.

He hides in
a thick
wood.

He escapes
death
through
an owl.

⁊ heritage ⁊ fro pens forth to holden hem payd of þat þat
 he wolde ȝeue hem of his grace; And þei diden so anon.
 After he commaunded to the princypales of the .vij.
 lynages þat euery of hem scholde brynge his eldest sone 4
 before him ⁊ with here owne handes smyten of here hedes
 withouten taryenge; And anon his commandement was
 performed. And whan the CHANE saugh þat þei made
 non obstacle to performen his commandement, panne he 8
 thoughte wel þat he myghte trusten in hem ¹ ⁊ com-
 maunded hem anon to make hem redy ⁊ to sewen his
 banere. And after this CHANE putt in subiectioun aȝ
 the londes aboute him. Afterward it befell vpon a day 12
 þat the CHANE rood with a fewe meynee for to beholde
 the strengthe of the contree þat he had wonnen and so
 befell þat a gret multytude of his enemyes metten with
 him ⁊ for to ȝeuen gode ensample of hardyness to his 16
 poeple he was the firste þat faught ⁊ in the myddes of
 his ene[myes] ⁽¹⁾ encountred, ⁊ pere he was cast from
 his hors ⁊ his hors slayn. And whan his folk saugh him
 at the erthe þei weren aȝ abasscht ⁊ wenden he had ben 20
 ded ⁊ flouen euerychone ⁊ hire enemyes after ⁊ chaced
 hem, But þei wiste not þat the Emperour was pere.
 And whan the enemyes weren ferr pursuyng the
 chace, the Emperour himself hidde him in a thikke 24
 wode. And whan þei weren comen aȝen fro the chace
 þei wenten ⁊ soughten the wodes ȝif ony of hem had
 ben hid in the thikke of the wodes ⁊ manye þei
 founden ⁊ slouen hem anon. So it happend þat as þei 28
 wenten serching toward the place þat the Emperour was
 þei saugh an OWLE syttyng vpon a tree abouen hym
 And þan þei seyden amonges hem þat pere was noman
 because þat þei saugh þat brid pere. And so þei wenten 32
 hire wey ⁊ þus escaped the Emperour from dethe. And
 panne he wente preuyly aȝ be nyghte til he cam to his
 folk þat weren full glad of his comyng ⁊ maden grete
 thankynges to god Inmortall ⁊ to þat bryd he whom 36

(¹) Missing, C.

- here lord¹ was saued. And *perfore* princypally abouten aȝ [1 fol. 95 a]
 foules of þe world þei worschipen the Owle And whan Since then,
 þei han ony of here fedres þei kepen hem full *precyously* the Tartars
 worship the
 owl and
 wear its
 feathers.
- 4 in stede of relykes t beren hem vpon here hedes with
 gret reuerence t þei holden hem self blessed t saf from
 aȝ periles whil þat þei han hem vpon hem t *perfore* þei
 beren here fedres vpon here hedes. After aȝ this the
- 8 Chane ordeyned him t assembled his peple t wente vpon Jenghiz
 hem þat hadden assayled hym before t destroyed hem overcomes
 his enemies.
 t put hem in subieccioun t seruage. And whan he had
 wonnen t putt aȝ the londes t contrees on this half the
- 12 mount BELYAN in subieccioun, the whyte knyght cam The white
 to him azen in his sleep t seyde to him: CHAN, the knight
 orders him
 to pass
 Mount
 Belgian.
 the wille of god Immortaȝ is þat þou passe the mount BELYAN
 t þou schalt wyne the lond t þou schalt putten many
- 16 nacyouns in subieccioun. And for þou schalt fynde no
 gode passage for to go toward þat contree, go [to] the
 mount BELYAN þat is vpon the see t knele pere .ix. tymes
 toward the est in the worschipe of god Immortaȝ t he
- 20 schal schewe þe weye to passe by, And the Chane dide so.
 And anon the see þat touched t was fast to the mount
 began to withdraue him t schewed fair weye of .ix. fote
 brede large t so he passed with his folk t wan the lond
- 24 of Cathay þat is the grettest kyngdom of the world. And
 for the .ix. kuelynges t for the .ix. fote of weye the
 Chane t alle the² men of TARTARYE han the nombre of [2 fol. 95 b]
 .ix. in gret reuerence. And *perfore* who þat wole make
 The Tartars
 reuerence
 the number
 nine, and
 that is the
 number of
 presents
 offered to
 their
 Emperor.
- 28 the CHANE ony present, be it of hors, be it of bryddes
 or of Arwes or bowes or of frute or of ony other thing,
 always he most make it of the nombre of .ix. And so
 panne ben the presentes of grettere plesance to him t
- 32 more benygne he wil resceyuen hem þan pough he
 were presented with an .C. or .CC. For hym semeth the
 nombre of .ix. so holy, be cause the messenger of god
 jnmortaȝ devised it. Also whan the Chane of CATHAY
- 36 hadde wonnen the contree of CATHAY t put in subiec- Jenghiz
 cioun t vnder fote many contrees abouten he felt seek. conquers
 China.

Apologue of
the bundle
of arrows.

When
divided,
they can be
broken
by the
youngest
son.

[1 fol. 96a]

United
families
are power-
ful, divided
ones weak.

Jenghiz
succeeded
by his son
Ogotai.

Kuyuk and
Mangu.

Hulagu
takes
Baghdad.

And whan he felte wel *pat* he scholde dye, he seyde to
his .xij. sones *pat* euerych of hem scholde brynge him
on of his arewes + so *pei* diden anon And *panne* he
commanded *pat* men scholde bynden hem to gedre in 4
.iiij. places And *pan* he toke hem to his eldest sone +
bad him breke hem aH togedre; And he enforced him
with aH his myght to breken hem, but he ne myghte not.
And *pan* the CHANE bad his seconde sone to breke hem 8
+ so schortly to alle ech after other, but non of hem
myght breke hem. And *pan* he bad the 3ongest sone
disseuere euerych from other + breken euerych be him
self + so he dide. And *pan* seyde the CHANE to his 12
eldest sone + to alle the opere: wherfore myght 3ee not
breke hem? And *pei* answereden *pat* *pei* myght not, be
cause *pat* *pei* weren bounden togyder. ¹ And wherfore,
quod he, hath 3oure lityH 3ongest broper broken hem? 16
Because, *quod* *pei*, *pat* *pei* weren departed ech from other.
+ *panne* seyde the CHANE: My sones, *quod* he, treuly
pus wil it faren be 3ou. For als longe as 3ee ben
bounden togedere in .iiij. places *pat* is to seyne in loue, 20
in trouthe + in gode accord, noman schal ben of powere
to greue 3ou. But + 3ee ben disseuered fro 3eise .iiij.
places, *pat* 3oure on helpe not 3oure oper, 3ee schul be
destroyed + brought to nought. And 3if ech of 3ou loue 24
other + helpe oper, 3ee schul be lordes + souereynes of
aH opere. And whan he hadde made his ordynances he
dyed. And *panne* after hym regned ECCECHA CANE his
eldest sone, And his othere bretheren wenten to wynnen 28
hem many contrees + kyngdomes, vnto the lond of
Pruysse + of Rosseye, + made hem to ben cleped CHANE
but *pei* weren aH obeysant to hire elder brother, And
perfore was he clept the grete CHANE. After Ecchecha 32
regned Guyo Chane And after him MANGO CHAN *pat*
was a gode cristene man + baptyzed + 3af lettres of per-
petueH pes to aH cristene men + sente his brother halaon
with gret multytude of folk for to wynnen the holy lond 36
+ for to put it in to cristene mennes hondes + for to

- destroie Machametes lawe & for to take the CALYPHEE
of BALDAK þat was Emperour & lord of aH the Sarazines.
And whan this CALYPHEE was taken, men fownden him
4 of so high worschipe þat in ¹aH the remenant of the world [¹ fol. 96 b]
- ne myghte a man fynde a more reuerent man ne highere
in worschipe. And þan halaon made him come before
him & seyde to hym: Why, quod he, haddestow not
8 taken with þe mo Sowdyoures & men ynowe for a lytiH
quanytee of thresour for to defende þe & thi contree þat
art so habundant of tresore & so high in aH worschipe?
And the CALYPHEE answerd him, For he wel trowede
12 þat he hadde ynowe of his owne propre men. And þan
seyde halaon: þou were as a god of the sarazines & it is
conuenient to a god to ete no mete þat is mortall & þer-
fore þou schalt not ete but precyous stones, riche perles
16 And tresoure þat þou louest so moche. And þan he
commanded him to presoun & aH his tresoure aboute him
& so he dyed for hunger & threst. And þan after this,
HALAON wan aH the lond of promyssioun & putte it in
20 to cristene mennes hondes. But the grete CHANE his
proper dyede & þat was gret sorwe & loss to aH cristene
men. After MANGO CHAN regned COBYLA CHAN þat was
also a cristene man & he regnede .xliij. 3eere; he founded
24 the grete cytee of I3ONGE in CATHAY, þat is a gret del
more þan Rome. The tother gret CHANE þat cam after
him becam a payneme & aH the oper after him. The
kyngdom of CATHAY is the grettest Reme of the world
28 And also the gret CHAN is the most myghty Emperour
of the world & the grettest lord vnder the firmament. &
so he clepeth him in his lettres right pus: ²CHAN FILIUS
DEI EXCELSI OMNIUM VNIUERSAM TERRAM COLENCIUM SUM-
32 MUS IMPERATOR ET DOMINUS OMNIUM DOMINANCIMUM. And
the lettre of his grete seel writen abouten is this: DEUS
IN CELO, CHAN SUPER TERRAM EIVS FORTITUDO OMNIUM
HOMINUM IMPERATORIS SIGILLUM. And the superscrip-
36 cioun aboute his lityH seel is this: DEI FORTITUDO
OMNIUM HOMINUM IMPERATORIS SIGILLUM. And aH be it

The captive
Caliph is
asked why
he did not
spend his
treasure on
warlike
prepara-
tions.

He is
starved
to death in
the midst
of his
treasure.

Kublai
Khan.

Peking.

The style of
the Great
Can's
letters.
[² fol. 97 a]

Inscriptions
on the
seals.

All Tartars
believe in
God.

þat þei be not cristned, 3it natheles the Emperour t aȝ
the TARTARYENES beleueu in god Immortaȝ. And whan
þei wiȝ manacen ony man, þanne þei seyn : God knoweȝ
wel þat I schaȝ do þe suȝ a thing, t telleȝ his 4
manace. And þus haue 3ee herd whi he is clept the
grete CHANE.

Ch. XXVI.

OF THE GOVERNANCE OF THE GRETE CHANES
COURT t WHAN HE MAKETH SOLEMPNE
FESTES; OF HIS PHILOSOPHRES, AND OF HIS
ARRAY WHAN HE RIDETH BE þE CONTRE.

Two
festivals on
the Can's
birthday and
on the
anniversary
of his pre-
sentation in
the temple.

NOW schaȝ I teȝ 3ou the gouernance of the court of
the grete CHANE whan he maketh solempne 8
festes, t þat is princypally .iiij. tymes in the 3eer. The
firste feste is of his byrȝe; þat oper is of his presen-
tacioun in here temple, þat þei clepen here MOSEACH,
where þei maken a manere of circumcisioun; And the 12
toȝer .ij. festes ben of his ydoles. The firste feste of the
ydole is whan he is first put in to hire temple t throned.
The toper feste is whan the ydole begynneth first to speke
or to worche myracles. Mo ben þere not of solempne 16
festes, but 3if he marye ony of his children. Now ynder-

Two on
anniver-
saries of the
idol's en-
thronement
and first
miracle.

[1 fol. 97 b]

stondeth þat at euery of theise¹ festes he hath gret mul-
tude of peple wel ordeyned and wel arrayed be thousandes,
be hundredes t be teuthes. And euery man knoweth 20
wel what seruyse he schaȝ do, And euery man 3eueth so
gode hede t so gode attendance to his seruyse, þat noman
fyndeth no defaute. And þere ben first ordeyned .iiij. .M.
barounes myȝhty t riche for to gouerne t to make 24
ordynance for the feste t for to serue the Emperour.
And þeise solempne festes ben made withouten in haȝes t
tentes made of cloȝes of gold t of tartaries fuȝ nobely.
And aȝ þo barouns han crounes of gold vpon hire hedes 28
fuȝ noble t riche, fuȝ of precious stones and grete perles
oryent, And þei ben aȝ clothed in cloȝes of gold or of

Four
thousand
barons rule
those
festival.

Precious
cloths and
jewels.

- tartaries or of camokas, so richely & so perfytylly *pat* noman in the world can amenden it ne better devisen it. And aH þo robes *ben* orfrayed aH abouten & dubbed full
- 4 of *precious* stones & of grete oryent perles full richely. And þei may wel do so, for clothes of gold & of sylk *ben* Gold and silk cloths cheaper than wool. gretter chep þere a gret del þan *ben* clothes of wolle [here]. And peise .iiij. .M. barouns *ben* devised in .iiij. companyes
- 8 And euery thousand is clothed in clothes aH of .o. colour And *pat* so wel arrayed & so richely *pat* it is merueyle to beholde. The firste thousand, *pat* is of Dukes, of Erles, of Marquyses & of Amyralles, aH clothed in clothes of
- 12 gold *with* tyssoux of grene silk & bordured *with* gold, full of *precious*¹ stones, in maner as I haue seyd before. The secounde thousand is aH clothed in clothes dyapred of red selk aH wrought *with* gold & the orfrayes sett full of gret
- 16 *perl* and *precious* stones, full nobely wrought. The .iiij. thousand is clothed in clothes of silk of purple or of ynde And the .iiij. thousand is in clothes of *zalow*. And aH hire clothes *ben* so nobely & so richely wrought *with*
- 20 gold & *precious* stones & riche perles *pat* ȝif a man of this contree hadde but only on of hire robes he myȝhte wel seye *pat* he scholde neuere be pore. For the gold & the *precious* stones & the grete oryent perles *ben* of gretter
- 24 value on this half the see þan þei *ben* beyond the see in þo contrees. And whan þei *ben* þus apparaylled þei gon .ij. & .ij. to gedre full ordynatly before the Emperour, *with* outen speche of any woord saf only enclynyng to him.
- 28 And euerych of hem bereth a tablett of Iaspere or of Iuory or of cristall And the mynstraH goynge before hem sownynge here iinstrumentes of dyuerse melodye. And whan the firste thousand is þus passed & hath made his
- 32 mostre he *with*draweth him on *pat* o syde. And þan entreth *pat* oper seconde thousand & doth right so in the same manere of array & contenance as did the firste & after the pridde & þan the fourth & non of hem seyth not o
- 36 word. And at o syde of the Emperours table sitten

One thousand in green, one in red, one in blue, one in yellow.
[1 fol. 98 a]

Each robe worth a fortune.

The court parade of the four thousand barons.

¹ l. 6, here, missing in C.

Various
soothsayers
with their
instruments
[¹ fol. 98 b]

They fix
the hours
when the
court should
bow to the
Emperor.

Symbolical
gestures.

[² fol. 99 a]

Explanation
of them.

The bowing
means
obedience.

The finger
in the ear:
hear no evil
design
without
reporting it.

many PHILOSOPHES *pat ben preued* for wise men in many
dyuerse sciences, as of ¹ ASTRONOMYE, NIGROMANCYE, GEO-
MANCYE, PIROMANCYE, YDROMANCYE, of AUGURYE & of many
oper sciences; And euerych of hem han before hem 4
ASTROLABRES of gold, sum SPERES, summe the Brayn
paune of a ded man, summe vesseles of gold full of
graueth or sond, Summe vesselles of gold full of coles
brennyng, summe vessel of gold full of water & of wyn 8
& of oyle, And summe Oriloges of gold mad ful nobely &
richely wrought & many oper maner of Instrumentes after
hire sciences. And at certeyn houres whan hem thinketh
tyme *pei seyn* to certeyn Officeres *pat stonden* before hem 12
ordeynd for the tyme to fulfille hire commaundementes:
MAKETH PEES, And *pan seyn* the Officeres: Now pees,
lysteneth. And after *pat seyth* anoper of the Philoso-
phres: Euery man do reuerence & encline to the Emperour 16
pat is goddes sone & souerayn lord of all the world, for
now is tyme; & *panne* euery man boweth his hed toward
the erthe. And *panne* commandeth the same Philosophre
aȝen: STONDETH VP, & *pei don* so. And at another hour 20
seyth anoper Philosophre: Putteth ȝoure litil fynger in
ȝoure eres, And anon *pei don* so. And at another hour
seyth anoper Philosophre: Putteth ȝoure hond before
ȝoure mowth, And anon *pei don* so. And at anoper hour 24
seyth anoper Philosophre: Putteth ȝoure hond vpon ȝoure
hede, And *pei don* so. And after *pat* he byddeth hem to
don here hond away & *pei don* so. ² And so from hour to
hour *pei* commanden certeyn thinges, And *pei seyn* *pat* 28
tho thinges han dyuerse significaciouns. And I asked
hem *preuyly* what þo thinges betokened And on of the
maistres told me *pat* the bowynge of the hed at *pat* hour
betokened this: *pat* all þo *pat* boweden here hedes scholden 32
euere more after ben obeyssant & trewe to the Emperour
And neuere for ȝiftes ne for promys in no kynde to ben
fals ne traytour vnto him for gode nor euyth. And the
puttynge of the lityth fynger in the ere betokeneth as *pei* 36
seyn, *pat* none of hem ne schall not here speke no con-

- trarious thing to the Emperour, but *pat* he schaff tell it anon to his conseil or discouere it to *sum* man *pat* will make relacioun to the Emperour, pough he were his fader
 4 or brother or sone. And so forth of all oper thinges *pat* is don be the Philosophres *pei* tolde me the causes of many dyuerse thinges. And trusteth right wel in certeyn *pat* noman doth nothing to the Emperour *pat* belongeth vnto
 8 him, nouper clothinge ne bred ne wyn ne bath ne non oper thing *pat* longeth to hym, but at certeyn houres *pat* his Philosophres will deuysen. And *3if* pere falle werfe in ony syde to the Emperour anon the Philosophres comen
 12 t seyn here avys after here calculaciouns t conseynlen the Emperour after here avys be here sciences, so *pat* the Emperour doth no thing withouten here conseil. And whan the Philosophres han don t perfourmed here
 16 comandementes, panne the Mynstraft begynnen to don here mynstralcy euerich in hire Instrumentes ech after other, with all the melodye *pat* *pei* can deuysen. And whan *pei* han don a gode while, on of the Officeres of
 20 the Emperour goth vp on an high stage wrought full curiously t cryeth t seyth with lowde voys: Maketh pees, And panne euery man is stille. And panne anon after all the lordes *pat* ben of the Emperoures
 24 lynage nobely arrayed in riche clothes of gold and ryally apparayled on white stedes, als manye as may wel sewen hem at *pat* tyme, ben redy to maken here presentes to the Emperour. And pan seyth the Styward of the
 28 court to the lordes be name: N. of N., t nempneth first the moste noble t the worthieste he name t seyth: Be zee redy with such a nombre of white hors for to serue the Emperour zoure souereyn lord. And to anoper lord he
 32 seyth: N. of N., be zee redy with such a nombre to serue zoure souereyn lord. And to a nothier right so. And to all the lordes of the Emperoures lynage ech after other as *pei* ben of estate; And whan *pei* ben alle cleped *pei*
 36 entren ech after oper t presenten the white hors to the Emperour t pan gon hire wey. And pan after all the

And so of other signs.

The philosophers regulate the Emperor's private life and public affairs.

After the philosophers have spoken, the minstrels give their entertainment.

[1 fol. 99 b]

Then presents are offered to the Emperor.

At the steward's command, white horses are brought by the lords.

The barons
and clergy
offer jewels. *oper* barouns euery of hem 3euen him presentes or jueh
or sum *oper* ping, after *pat* *pei* ben of estate. And *pan*
after hem all the prelates of hire lawe + religieuse men
+ *oper* + euery man 3eueh him sum thing. And whan 4
pat all men han *pus* presented the Emperour, the grettest
of dignytee of the prelates 3eueh him a blessynge seyenge
an orisoun of hire lawe. And *pan* begynnen the Myn-
[1 fol. 100 a] streh¹ to maken hire mynstralcie in dyuerse Instrumentes 8
with all the melodye *pat* *pei* can deuysel. And whan *pei*
han don hire craft, *pan* *pei* bryngen before the Emperour
The beasts
are made
to do
reverence. lyouns, libardes + *oper* dyuerse bestes And Egles +
ventours + *oper* dyuerse foules And fissches + serpentes 12
for to don him reuerence. And *pan* comen JOUELOURS
Enchanters
make
sunlight,
moonlight
and
darkness. and ENCHAUNTOURES, *pat* don many meruaylles, For *pei*
maken to come in the ayr the sonne + the mone be
semynge to euery mannes sight. And after *pei* maken 16
the nyghit so derk *pat* noman may see no thing, And after
pei maken the day to come azen fair + plesant with
bright sonne to euery mannes sight. And *pan* *pei*
Imaginary
dances, bryngen in daunces of the faireste damyselles of the 20
world + richest arrayed. And after *pei* maken to comen
refresh-
ments, in *oper* damyselles, bryngynge coupes of gold full of mylk
of dyuerse bestes + 3euen drynke to lordes + to ladyes And
tourna-
ments *pan* *pei* make knyghites to jousten in armes full lustyly + 24
pei rennen togidre a gret raundoun + *pei* frusschen togidere
full fiercely + *pei* breken here speres so rudely *pat* the tron-
chouns fien in sprotes + peces all aboute the halle. And
and hunts. *pan* *pei* make to come in huntynge for the hert + for the 28
boor, with houndes rennyng with open mouth. And many
oper thinges *pei* don be craft hire enchauntementes, *pat* it
is merueylé for to see. And such pleyes of desport *pei*
make til the takynge vp of the boordes. This gret 32
CHAN hath full gret peple for to seruen him, as I haue told
[2 fol. 100 b] 3ou before, For he hath of myn²stralles the nombre of
180,000
mynstrels. .xiiij. Cumantz but *pei* abyde not allweys with hym.
For all the mynstre^h *pat* comen before hym of what 36

- nacyoun pat thei ben of, *pei ben withholden with him* as of his houshold, & entred in his bokes as for his owne men; And after *pat*, where *pat* euere *pei gon*, euere more *pei*
- 4 cley men for mynstrat of the grete CHANE, And vnder *pat* tytyle alle kynges and lordes cherisschen *hem* the more with ziftes & all ping; And perfore he hath so gret multytude of *hem*. And he hath of certeyn men as pough *pei were* 150,000 yeomen for birds and beasts.
- 8 3omen *pat* kepen bryddes as OSTRYCCHEs, GERFACOUNs, SPAREHAUKES, FAUKONS GENTYLS, LANYERES, SACRES, SACRETTES, POPYNGAYES wel spekyng and bridles syngyng. And also of wylde bestes, as of OLIFAUNTz
- 12 tame & othere, Babewynes, Apes, Marmesettes & opere dyuerse bestes, the mountance of .xv. CUMANTz of 3omen. And of Phisicyens cristene he hath .cc. And of leches 430 physicians and leeches
- 16 Phisicyens *pat* ben sarrazines .xx. But he trusteth more in the cristene leches *pan* in the Sarazines. And his oper comoun houshold is *withouten* nombre, And *pei* all han all necessaries & all *pat hem nedeth*
- 20 of the Emperoures court. And he hath in his Court many Barouns as Seruytours *pat ben cristene* & conuerted to gode feyth be the preching of Religious cristenmen *pat dwellen with him*; But *pere ben* manye
- 24 mo *pat wil not pat men knowen pat pei ben cristene*. This Emperour may dispenden als ¹moche as he wile *withouten* [1 fol. 101 a].
- estymacioun, For he not despendeth ne maketh no money but of lether emprinted or of papyre. And of *pat moneye* Leather and paper money.
- 28 is som of gretter prys & som of lasse prys, after the dyuersee itee of his statutes. And *whan pat money hath ronne* so longe *pat it begynneth to waste*; *pan men beren it to the* Emperoures tresorye And *pan pei taken newe money for*
- 32 the olde. And *pat money goth thorgh out all the contree* & porgth out all his prouynces, For *pere* & bezonde *hem pei* make no money nouper of gold nor of syluer, And perfore he may despende ynow & outrageously. And of gold & Precious metals adorn the Imperial Palace.
- 36 syluer *pat men beren* in his contree he maketh Cylours, Pyleres & Paumentes in his palays & oper dyuerse thinges,

A large ruby
lights his
chamber.

Xanadu, the
summer
residence.

Cambalec,
the winter
capital.

The court's
marching
order.

[¹ fol. 101 b]

500,000 men
in the van.

An equal
number on
either side.

The rear-
guard is
more
numerous.

what him lyketh. This Emperour hath in his chambre
in on of the pyleres of gold a RUBYE + a CHARBONCLE
of half a fote long, þat in the nyght 3eueth so gret
clartee + schynynge, þat it is als light as day; And he 4
hath many oþer precyous stones + many oþer RUBYES
+ CHARBONCLES, but þo ben the grettest + the moste
precyous. This Emperour duelleth in somer in a cytee
þat is toward the north, þat is cleped Saduz + þere is cold 8
ynow. And in wynter he duelleth in a cytee þat is
clept Camaalech + þat is an hote contree. But the contree
where he duelleth in most comounly is in Gaydo or in
Jong þat is a gode contree + a tempree, after þat the 12
contree is þere, But to men of this contree it were to
passyng hoot. And whan this Emperour wil ryde
from o contree to another ¹he ordeyneth .iiij. hostes
of his folk, of the whiche the firste hoost goth before 16
him a dayes iourney, For þat hoost schaff ben logged
the nyght where the Emperour schaff lygge vpon
the morwe. And þere schaff euery man haue a
maner of vytaylle + necessaryes þat ben nedefull of the 20
Emperours costages. And in this firste hoost is the
nombre of poeple .l. CUMAUNTZ, what of hors what of fote,
Of the whiche euery CUMANTZ amounte .x.m. as I haue told
3ou before. And another hoost goth in the right syde of 24
the Emperour nygh half a iourney fro him, And another
goth on the left syde of him in the same wise. And in
euery hoost is as moche multytude of peple as in the
firste hoost. And panne after cometh the .iiij. hoost, þat 28
is moche more þan any of the oþere + þat goth behynden
him the mountance of a bowe draught. And euery hoost
hath his iourneyes ordeyned in certeyn places where þei
schuff be logged at nyght, And þere þei schuff haue a 32
þat hem nedeth. And 3if it befall þat any of the hoost
dye, anon þei putten another in his place, so þat the
nombre schaff eueremore ben hool. And 3ee schuff vnder-
stonde þat the Emperour in his propre persone rydeth 36
not as oþere gret lordes don bezonde, but 3if him liste to

- go preuyly *with* fewe men for to *ben* vnknown. And
 eH he rytt in a charett *with* .iiij. wheles vpon the whiche
 is made a faire chambre + and it is made of a certyn wode
- 4 þat cometh out of *paradys terrestre*, þat men clepen
 LIGNUM ALOES, þat the flodes of *paradys* bryngen out at
 dyuerse cesouns, as I haue told 3ou here befor. And this
 chambre is ¹fuH wel smellynge because of the wode þat it [1 fol. 102 a]
- 8 is made offe, And aH this chambre is couered *with* jnne of
 plate of fyn gold dubbed *with* *precyous* stones + grete perles,
 And .iiij. OLIFAUNTZ and .iiij. grete destreres aH white +
 couered *with* riche couertoures ledynge the chariot. And
- 12 .iiij. or .v. or .vj. of the grettest lordes ryden aboute this
 charyot fuH richely arrayed + fuH nobely, so þat noman
 schaff neyghe the charyot, but only the lordes, but 3if
 þat the Emperour calle ony man to him þat him list to
- 16 speke *with* aH. And aboute the chambre of this chariot
 þat the Emperour sitteth jnne *ben* sett vpon a perche .iiij.
 or .v. or .vj. GERFACOUNS, to þat entent þat whan the
 Emperour seeth ony wylde fowl þat he may take it at
- 20 his owne list + haue the desport + the pley of the flight,
 First *with* on + after *with* another; And so he taketh his
 desport passynge be the contree. And noman rydeth
 before him of his compaye but alle after him. And
- 24 noman dar not come nygh the Chariot by a bowe draught
 but þo lordes only þat *ben* aboute him, + aH the hoost
 cometh fayrely after him in gret multitude. And also
 such anoper charyot *with* such hoostes ordeynd + arrayed
- 28 gon *with* the Emperesse vpon another syde euerych be
 him self *with* .iiij. hoostes right as the Emperour dide, but
 not *with* so gret multytude of peple. And his eldest sone
 goth be anoper weye in anoper chariot in the same manere,
- 32 so þat þere is betwene hem so gret multitude of folk
 þat it is merueyle to teH it. And noman scholde trowe
 the nombre but he had seen it. And sumtyme it happeth
 þat whan he wil not go fer + þat it lyke him to haue the
- 36 Emperesse + ²his children *with* him; þan þei gon aH
 togydere And here folk *ben* aH medled in fere + devyded

While others
ride, the
Emperor
drives in a
chariot.

[1 fol. 102 a]

His
gerfalcons
are perched
ready at
hand.

Only lords
may
approach
the
sovereign.

The
Emper. ss
and the
eldest son
travel in
similar
state.

Sometimes
royalty
travel
together.

[2 fol. 102 b]

The twelve
provinces of
the Empire.

The
caravan-
serais.

The postal
service.

The
dispatch-
riders.

[¹ fol. 108 a]

The baiting
places.

in .iiij. parties only. And 3ee schuſt vnderstonde þat the
Empyre of this gret CHANE is deuyded in .xij. prouynces
And euery prouynce hath mo þan .ij. m. cytees And of
townes withouten nombre. This contree is full gret, For 4
it hath .xij. princypaſt kynges in .xij. prouynces And
euery of þo kynges han many kynges vnder hem, ⁊ aſt þei
ben obeyssant to the gret CHANE. And his lond ⁊ his
lordschipe dureth so ferr þat a man may not gon from on 8
hed to anoper, nouþer be see ne londe, the space of .vij.
3eer. And þorgh the desertes of his lordschipe þere as
men may fynde no townes, þere ben jnnes ordeyned be
euery iorneye to resceyue bothe man ⁊ hors, in the whiche 12
þei schaff fynde plentee of vytaylle ⁊ of aſt þing þat hem
nedeth for to go be the contree. And þere is a merueylouse
custom in þat contree, but it is profitable, þat 3if ony
contrarious thing þat scholde ben preiudice or greuance 16
to the Emperour in ony kynde, [be herd in þe contree] (¹)
anon the Emperour hath tydynges pereof ⁊ full knowleche
in a day, þough it be .iiij. or .iiij. iourneys fro him or
more. For his ambessedours taken here dromedaries or 20
hire hors ⁊ þei priken in aſt þat euere þei may toward on
of the jnnes. And whan þei comen þere anon þei blowen
an horne, ⁊ anon þei of the jn knowen wel ynow þat þere
ben tydynges to warnen the Emperour of sum rebellyoun 24
a3enst him. And panne anon þei maken oper men redy
in aſt haste þat þei may ¹ to beren lettres and pryken in aſt
þat euere þei may, tiſt þei come to the oper jnnes with
here lettres. And panne þei maken fressch men redy to 28
pryke forth with the lettres toward the Emperour, whiſt
þat the laste bryngere reste him ⁊ bayte his dromedarie
or his hors, And so fro jn to jn till it come to the
Emperour. And pus Anon hath he hasty tydynges of 32
ony thing þat bereth charge be his corrours þat rennen so
hastyly thorghout aſt the contree. And also whan the
Emperour sendeth his Corrours hastyly þorghout his lond,
euerych of hem hath a large thong full of smale belles 36

(¹) Missing in C,

- And whan þei neyghen nere to the Innes of oþer Corroures, Each rider warns the other with his bells.
 pat ben also ordeyned be the iorneyes, þei ryngen here belles And anon the oþer Corroures maken hem redy +
 4 rennen here weye vnto another In + þus renneth on to oþer full spedily + swyftly, tiþ the Emperours entent be serued in aþ haste. And theise Curroures ben clept CHYDYDO after here langage, þat is to seye a messagere.
- 8 Also whan the Emperour goth from o contree to another as I haue told 3ou here before + he passe þorgh cytees + townes, euery man maketh a fuyr before his dore + putteth þere jnne pouder of gode gomme þat ben swete
 12 smellynge, for to make gode sauour to the Emperour. Odoriferous gums burnt when the sovereign passes a town.
- And aþ the peple kneleth down azenst him + don him gret reuerence, And þere where religyouse cristene men dwellen, as þei don in many cytees in the lond, þei gon
 16 before him with processoun with cros + holy water + þei syngen: VENI CREATOR SPIRITUS with an high voys + + gon towards him. And whan he hereth hem he
 1 + gon towards him. And whan he hereth hem he [1 fol. 103 b]
- commandeth to his lordes to ryde besyde him, þat the
 20 Religious men may come to him. And whan þei ben nygh him with the cros, panne he doth adown his GALAOTH þat syt vpon his hede in manere of a chapelet, He doffs his hat,
 þat is made of gold + preciose stones + grote perles And
 24 it is so ryche þat men preysen it to the value of a Roialme in þat contre. And þan he kneleth to the cros and kneels to receive a blessing.
 And þan the prelate of the Religiose men seyth before him certeyn orisouns + 3eueþ him a blessyng with the
 28 cros, And he enclyneth to the blessyng full deuoutely. And þanne the prelate 3eueþ him sum maner frute to the nombre or .ix. in a plater of syluer with peres or Apples They present him with fruit.
 or oþer manere frute, And he taketh on + þan men 3euen
 32 to the oþere lordes þat ben aboute him. For the custom is such, þat no straungere schaff come before him but 3if he 3eue hym sum manere thing, after the olde lawe þat seyth: NEMO ACCEDAT IN CONSPECTU MEO VACUUS. And
 36 þanne the Emperour seyth to the Religious men þat þei withdrawe hem azen, þat þei ne be not hurt ne harmed of

Similar
homage is
paid to the
Emperesses
and to the
eldest son.

[1 fol. 104 a]

There are
250,000
people
constantly
at court,
without
minstrels
and yeomen.

What a pity
that this
great prince
should not
be a
Christian !

Matrimonial
usages.

[2 fol. 104 b]

the gret multytude of hors *pat* comen behynde him. And also in the same maner don the religious men *pat* dwellen *pere* to the Emperesses *pat* passen by hem And to his eldest sone *+* to euery of hem *pei* presenten frute. And 4
3ee schufl vnderstonde *pat* the poeple *pat* he hath so many hostes offe abouten hym *+* aboute his wyfes *+* his sone *pei* dwelle not contynuelly *with* him, but alhweys whan him
 lyketh *pei* *ben* sent ¹ fore, And after whan *pei* han don *pei* 8
 retournen to hire owne housholdes, saf only *pei* *pat* *ben* dwellynge *with* hym in houshold for to seruen him *+* his wyfes *+* his sones for to gouernen his houshold. And aH be it *pat* the othere *ben* departed fro him after *pat* *pei* 12
 han perfourmed hire *seruyse*, *3it* *pere* abydetH contynuelly *with* him in court .l. miH. men at horse And .CC. MiH. men a fote *withouten* mynstrelles *+* po *pat* kepen wyldes bestes *+* dyuerse briddes, of pe whiche I haue tolde *3ou* 16
 the nombre before. Vnder the firmament is not so gret a lord ne so myghty ne so riche as is the grete CHANE, Nought PRESTRE IOHAN *pat* is Emperour of the high Ynde ne the Sowdan of Babyloyne ne the Emperour of 20
 Persye. AH *peise* ne *ben* not in comparisoun to the grete CHANE nouper of myght ne of noblesse ne of ryaltey ne of ricchesse. For in aH *peise* he passeth aH erthely princes
 Wherefore it is gret harm *pat* he beleueth not feithfully in 24
 god. And natheles he wil gladly here speke of god And he suffreth wel *pat* cristene men dwell in his lordschipe *+* *pat* men of his feith *ben* made cristene men, *3if* *pei* wile, porghout aH his contree, For he defendeth noman to 28
 holde no lawe other *pan* him lyketh. In *pat* contree sum man hath an .C. wyfes, summe .lx., summe mo, summe lesse. And *pei* taken the nexte of hire kyn to hire wyfes, saf only *pat* *pei* out taken hire modres, hire doughitres *+* 32
 hire sustres of the moder syde. But hire sustres on the fadir syde of another womman *pei* may wel take, And
 hire ² bretheres wyfes also after here detH And here Step-
 modres also in the same wyse.

OF THE LAWE & THE CUSTOMS OF THE TARTARIENES, DUELLYNGE IN CHATAY, & HOW þAT MEN DON WHAN THE EMPEROUR SCHAL DYE, & HOW HE SCHAL BE CHOSEN.

Ch. XXVII.

- T**HE folk of þat contree vsen aȝ longe clothes with-
 outen furroures. And þei ben clothed with
 precious clothes of TARTARYE & of clothes of gold,
 4 And here clothes ben slytt at the syde & þei ben festned
 with laces of silk And þei cloȝen hem also with pylches
 & the hyde with outen. And þei vsen nouȝer cappe ne
 hood And in the same maner as the men gon the women
 8 gon, so þat noman may vnetȝe knowe the men fro the
 wommen, saf only þo wommen þat ben maryed, þat beren
 the tokne vpon hire hedes of a mannes foot, in signe þat
 þei ben vnder mannes fote & vnder subiectioun of man.
 12 And hire wyfes ne dweȝt not to gydre, but euery of hem
 be hireself And the husbonde may ligge with whom of
 hem þat him lyketh. Eueryȝh hath his hous, botȝe man
 & womman; And here houses ben made rounde of staves
 16 & it hath a round wyndowe abouen þat zeueth hem light
 And also þat serueth for delyuerance of smoke. And the
 helynge of here houses & the woves & the dores ben aȝ
 of wode. And whan þei gon to warre þei leden hire
 20 houses with hem vpon chariottes as men don tentes or
 pauylliouns. And þei maken hire fuyr in the myddes of
 hire houses. And þei han gret multytude of aȝ maner
 of bestes, saf only of swyn, for þei bryngen non forth.
 24 And they ¹ beleueu wel o god þat made & formede aȝ
 thinges, And natȝeles ȝit han þei ydoles of gold & syluer
 & of tree & of cloȝh, And to þo ydoles þei offren aȝ weys
 hire first mylk of hire bestes & also of hire metes & of
 28 hire drynkes before þei eten, And þei offren often tymes
 hors & bestes. And þei clepen the god of kynde yroga.
 And hire Emperour also what name þat euere he haue
 þei putten euermore þerto CHANE, And when I was þere
 32 hire Emperour had to name THIAUT, so þat he was clept

Costumes of
the Tartars.Sign of
married
state.Movable
tents of the
Tartars.They believe
in the God
of nature.[¹ fol. 105 a]Names of
the Imperial
family.

Tartar
super-
stitious.

[¹ fol. 105 b]

Fines are
paid as
penance for
sins.

Purification
by fire.

Death
penalty for
adultery and
theft.

THIAUT CHANE, And his eldeste sone was clept TESSUE And
whan he schiaH ben Emperour he schiaH ben clept TESSUE
CHANE. And at þat tyme the Emperour hadde .xij. sones
withouten þo, þat were named CUNCY, ORDIJ, CHAHADAY, 4
BURYN, NEGU, NOGAB, CADU, CICTEN, BALACY, BABYLAN
t GAREGAN t of his .iiij. wifes the firste t the principaH
þat was Prestre Joh̄nes doughter hadde to name SERIOCH
CHAN, And the tother BORAK CHAN t the toper KARANKE 8
CHAN. The folk of þat contree begynnen aH hire
thinges in the newe mone And þei worschipeu moche the
mone t the sonne t often tyme knelen azenst hem. And
alle the folk of the contree ryden comounly withouten 12
spores, but þei beren aH weys a lytiH whippe in hire
hondes for to chacen with hire hors. And þei han gret
conscience t holden it for a gret synne to casten a knyf
in the fuyre t for to drawe flesch out of a pot with a knyf 16
t for to smyte an hors with the handiH of a whippe, ¹ or
to smyte an hors with a brydiH or to breke o bon with
another or for to caste mylk or ony lykour þat men may
drynke vpon the erthe or for to take t sle lytil children. 20
And the moste synne þat ony man may do is to pissen
in hire houses þat þei dwellen in And whoso þat may be
founnen with þat synne sykerly þei slen hym. And of
euerych of peise synnes it behoueth hem to ben schryuen 24
of hire prestes t to paye gret somme of siluer for hire
penance. And it behoueth also þat the place þat men han
pissed in be halewed azen t elles dar noman entren pere-
june. And whan þei han payed hire penance men make 28
hem passen þorgh a fuyr or þorgh .ij. for to clensen hem
of hire synnes. And also whan ony messangere cometh
t bryngeth lettres or ony present to the Emperour it
behoueth him þat he with the thing þat he bryngeth 32
passe þorgh .ij. brennynge fuyres for to purgen hem, þat
he brynge no poyssoun ne venym ne no wykked þing þat
myght be greuance to the lord. And also 3if ony man
or womman be taken in avouterye or fornicacioun anon 36
þei sleen him. And who þat steletH ony thing anon þei

- sle him. Men of *pat* contree *ben* all gode archeres + All are good archers.
 schooten right weel bothe men + wommen, als wel on
 hors bak prikynges as on fote rennynges. And the wommen Women practise most trades
 4 maken all pinges + all maner mysteres + craftes as of
 clothes, botes + oþer thinges + þei dryuen cartes, plowes
 + waynes + chariottes. And þei maken houses + all
 maner mysteres, out taken bowes + arwes + Armures,
 8 *pat* men maken. ¹ And all the wommen weren breech as [1 fol. 106 a]
 wel as men. All the folk of *pat* contree *ben* full obeysant
 to hire souereynes ne þei fighen not ne chiden not on
 with another. And þere *ben* nouþer thefes ne robboures They are peaceful and honest.
 12 in *pat* contree + euery man worschipeth oþer, but noman
 þere doth no reuerence to no straungeres, but ȝif þei *ben*
 grete princes. And þei eten HOUNDES, LYOUNS, LYBERDES, Their food.
 MARES + FOLLES, ASSES, RATTES + MEES + all maner of
 16 bestes, grete + smale, saf only swyn + bestes *pat* weren
 defended by the olde lawe. And þei eten all the bestes
 withouten + withinne, withouten castynge away of ony
 thing saf only the filthe. And þei eten but litiþ bred,
 20 but ȝif it be in courtes of grete lordes. And þei haue not
 in many places nouþer pesen ne benes ne non oþer potages,
 but þe broth of the flessch. For litiþ ete þei ony thing
 but flessch + the broth. And whan þei han eten þei Their dirty habits.
 24 wypen hire hondes vpon hire skirtes, for þei vse non
 naperye ne towaylles, but ȝif it be before grete lordes,
 but the comoun peple hath none. And whan þei han
 eten þei putten hire dissches vnwasschen into the pot
 28 or cawdroun with remenant of the flessch and of the
 broth, til þei wole eten agen. And the riche men
 drynken mylk of MARES or of CAMAYLLES or of
 ASSES or of oþer bestes. And þei wil *ben* lightly Intoxicating liquors.
 32 dronken of mylk + of another drynk *pat* is made of
 hony + of water soden togidre, For in *pat* contree is
 nouþer wyn ne ale. þei lyuen full wrecchedlich, +
 þei eten but ones in the day + *pat* but lytiþ, nouther
 36 ² in courtes ne in other places. And in sooth o man [2 fol. 106 b]
 allone in this contree wil ete more in a day þan on of

Military
spirit and
armament.

Walled cities
and castles
taken by
false
promises

They know
they shall
one day be
overcome.

They love
the natural
nakedness of
the body.

[1 fol. 107 a]

In their
retreat they
shoot
backwards.

hem wil ete in .iiij. dayes, And 3if ony straunge messenger
come *pere* to a lord, men maken him to ete but ones a
day + *pat* fuH litiH. And whan *pei* werren *pei* werren
fuH wisely + aHweys don here besynes to destroyen hire 4
enemyes. Euery man *pere* bereth .ij. bowes or .iiij. + of arwes
grete plente + a gret ax. And the gentyles han schorte
speres + large + fuH trenchant on *pat* o syde, And *pei* han
plates + helmes made of guyrboylle + hire hors couertoures 8
of the same. And who so fleeth fro the bataylle *pei* sle
him. And whan *pei* holden ony sege abouten casteH or toun
pat is walled + defensable *pei* behoten to hem *pat* ben
withjnnne to don aH the profite and gode, *pat* it is 12
merueylle to here + *pei* graunten also to hem *pat* ben
withjnnne aH *pat* *pei* wiH asken hem. And after *pat* *pei*
ben 3olden anon *pei* sleen hem alle + kутten of hire eres
+ sowcen hem in vynegre + *pere* of *pei* maken gret *seruyse* 16
for lordes. AH here lust + aH hire ymaginacioun is for
to putten aH londes vnder hire subieccioun And *pei* seyn
pat *pei* knowen wel be hire prophecyes *pat* *pei* schuH ben
ouercomen by archieres + be strengthe of hem, but *pei* 20
knowe not of what nacioun ne of what lawe *pei* schuH
ben offe *pat* schuH ouercomen hem. And *perfore* *pei*
suffren *pat* folk of aH lawes may peysibely dweHten
amonges hem. Also whan *pei* wiH maken hire ydoles 24
or an ymage of ony of hire frendes for to haue remem-
brance of hym ¹ *pei* maken aH weys the ymage aH naked
withouten ony maner of clothinge. For *pei* seyn *pat* in
gode loue scholde be no couerynge, *pat* man scholde not 28
loue for the faire clothinge ne for the riche aray, but
only for the body such as god hath made it + for the
gode vertues *pat* the body is endowed with of nature,
Nought only for fair clothinge *pat* is not of kyndely 32
nature. And 3ee schuH vnderstonde *pat* it is gret drede
for to pursuen the TARTARYNES 3if *pei* fleen in bataylle,
For in fleyng *pei* schooten behynden hem + sleen bothe
men + hors. And whan *pei* wil fighte *pei* wiH schokken 36
hem to gidre in a plomp, *pat* 3if *pere* ben .xx. Mt. men, .

men schuH not wenen þat pere be scant .x. MiH. And
 þei cone wel wynnenn lond of straungeres but þei cone not
 kepen it, For þei han gretter lust to lye in tentes with-
 4 outen þan for to lye in casteH or in townes; And þei
 preysen nothing the wytt of oper naciouns. And amonges
 hem oyle of OLYVE is fuH dere, for þei holden it for fuH
 noble medicyne. And aH the Tartarienes han smale eyen
 8 t litiH of berd t not thikke hered, but schiere. And þei
 ben false t traytours And þei lasten noght þat þei be-
 hoten. þei ben fuH harde folk t moche peyne t wo
 mow suffren t disese, more þan ony oper folk for þei ben
 12 taught þerto in hire owne contree of ȝouthē; And þerfore
 þei spenden as who seyth right nought. And whan ony
 man schaff dye, men setten a spere besyde him And
 whan he draweth towards the deth euery ¹ man fleeth out
 16 of the hous tiH he be ded t after þat þei buryen him in
 the felde. And whan the Emperour dyeth, men setten
 him in a chayere in myddes the place of his tent And men
 setten a table before him clene couered with a cloth t
 20 pere vpon flesch t dyuerse vyaundes And a cuppe fuH of
 mares mylk. And men putten a mare besyde him with
 hire fole t an hors sadeled t brydeled t þei leyn vpon
 the hors gold t siluer gret quantytee, And þei putten
 24 abouten him gret plentee of stree. And þan men maken
 a gret pytt t a large And with the tent t aH þeise oper
 thinges þei putten him in erthe. And þei seyn þat whan
 he schaff come in to anoper world he schaff not ben with-
 28 outen an hows ne withouten hors ne withouten gold t
 syluer; And the mare schaff ȝeuen him mylk t bryngen
 him forth mo hors tiH he be wel stored in the toper
 world. For þei trowen þat after hire deth þei schuH ben
 32 etynge t drynkyng in þat oper world t solacynge hem
 with hire wifes as þei diden here. And after tyme þat
 the Emperour is pus entered noman schaff þe so hardy
 to speke of him before his frendes. And ȝit natheles
 36 somtyme falleth of manye þat thei maken hem to ben
 entered preuyly be nyghte in wylde places t putten aȝen

Their small
 eyes and
 sparse hair
 and beard.

Funeral
 customs,
 [fol. 107 b]

Emperors
 are buried
 in their
 tents with
 provisions
 and
 treasure.

The next
 world they
 imagine like
 the present.

Secret
 burials in
 wild places

the grass ouer the pytt for to growe, Or ell men coueren
the pytt *with graueH* t sOND, *pat noman schaff perceyue*
where ne knowe where the pytt is, to *pat entent pat*
neuer after none of his frendes schuff han mynde ne 4
remembrance of him. And *panne* *pei seyn pat he is*
ravissht in to anoþer world, where he is a gretter lord
pan he was here. ¹*And panne after detH of the Em-*
perour the .vij. lynages assemblen hem togidere t chesen 8
his eldest sone or the nexte after him of his blood And
pus *pei seye to him :* Wee wolen t wee *preyen t ordeynen*
pat 3ee ben oure lord t oure Emperour. And *panne he*
answereth : 3if 3ee wile *pat I regne ouer 3ou as lord, do* 12
euerych of 3ou pat I schaff commanden him, ouper to
abyde or to go. And whom so euer *pat I commaunde to*
ben slayn, pat anon he be slayn. And *pei answeren all*
with o voys : What so euere 3ee *commanden, it schaff* 16
he don. *panne seyth the Emperour :* Now vndirstondeth
wel *pat my woord from hens forth is scharp t bytynge as*
a swerd. After men setten *him vpon a blak stede t so*
men bryngen him to a chayere full richely arrayed t þere 20
pei crownen hym. And *panne all the cytees t gode*
townes senden hym riche presentes, so pat at pat iourneye
he schaff haue more pan .lx. chariottes charged with gold
t syluer, withouten jewelles of gold t precyouse stones 24
pat lordes zeuen him, pat ben withouten estymacioun ;
And *withouten hors t cloþes of gold t of Camakaas t*
tartarynes pat ben withouten nombre.

[1 fol. 108 a]

Election of
new
emperors.Obedience
promised to
him.

Coronation.

OF THE ROIALME OF THARSE & THE LONDES Ch. XXVIII.
 & KYNGDOMS TOWARDES THE SEPTENTRI-
 ONAL PARTIES IN COMYNGE DOWN FROM
 THE LOND OF CHATHAY.

- T**HIS lond of CATHAY is in ASYE the depe, And after Tarsa or Tarshish.
 on this half is Asye the more. The kyngdom of
 CATHAY marcheth toward the west vnto the kyngdom of
 4 THARSE the whiche was on of the kynges þat cam to
 presente oure lord in BETHLEEM; And þei þat ben of the
 lynage of þat kyng arn somme cristene. In THARSE þei
 eten no flesch ¹ne þei drynken no wyn. And on this [1 fol. 108 b]
 8 half towardes the WEST is the kyngdom of TURQUESTEN Turkestan.
 þat streccheth him toward the WEST to the kyngdom of
 PERSIE And toward the SEPTENTRIONALL to the kyng-
 dom of CHORASME. In the contre of Turquesten ben but
 12 fewe gode cytees But the beste cytee of þat lond highȝe
 OCTORAR. þere ben grete pastures but fewe coornes, And
 perfore for the most partie þei ben all herdemen And þei
 lyzn in tentes & þei drynken a maner Ale made of hony.
 16 And after on this half is the kyngdom of CHORASME Khwarezm.
 is a gode lond & a plenteuous, withouten wyn. And it
 hath a desert toward the EST þat lasteth more þan an .c.
 iourneyes. And the beste cytee of þat contree is clept
 20 CHORASME And of þat cytee bereth the contree his name.
 The folk of þat contree ben hardy werryoures. And on
 pis half is the kyngdom of COMANYE where of the COMAYNS Cumania.
 þat dwelleden in GRECE somtyme weren chased out. This
 24 is on of the grettest kyngdomes of the world But it is
 not all enhabyted, For at on of the parties þere is so
 gret cold þat noman may dwell þere And in a noþer
 partie þere is so gret hete þat noman may endure it.
 28 And also þere ben so many flyes þat noman may knowe
 on what syde he may turne him. In þat contree is but
 lytiȝ Arberye ne trees þat beren frute ne opere. þei
 lyzn in tentes And þei brennen the dong of bestes for
 32 defaute of wode. This kyngdom descendeth on this half

toward vs t toward PRUYSSSE t toward ROSSYE. And
 The Volga. þorgñ þat contree renneth the Ryuere of ETHIË þat is
 on of the grettest ryueres of the world And it freseth
 [1 fol. 109 a] 1 so strongly añ 3eres þat many tymes men han foughten 4
 Battles on
 the ice. vpon the Ise with grete hostes bothe parties on fote t
 hire hors voyded for the tyme. And, what on horse t
 on fote, mo þan .CC. .M̃t. persones on euery syde. And
 The Black
 Sea. betwene þat Ryuere t the grete see OCCËAN þat þei clepen 8
 the see MAURE ly3n añ theise roialmes. And toward
 Caucasus. the hede beneth in þat roialme is the mount CHO[C]AZ (1)
 þat is the hiest mount of the world, And it is betwene
 the see MAURE t the see CASPY. þere is full streyt t 12
 dangerous passage for to go toward ynde And þerfore
 kyng ALISANDRE leet make þere a strong cytee þat men
 clepen ALIZANDRE for to kepe the contree, þat noman
 scholde passe withouten his leue, And now men clepen 16
 þat cytee the 3ate of helle And the princypaH cytee of
 COMANYE is clept SARAK. þat is on of the .iiij. weyes
 for to go in to ynde, But be þat weye ne may not passe
 no gret multytude of peple, but 3if it be in wynter ; And 20
 Derhend. þat passage men clepen the DERBENT. The tother weye
 is for to go fro the cytee of Turquesten be PERSIE And
 be þat weye ben manye iourneyes be desert. And the
 pridde weye is þat cometh fro COMANYE t þan to go be 24
 the grete see t be the kyngdom of ABCHAZ. And 3ee
 schuH vndirstonde þat añ peise kyngdomes t añ peise
 londes abouenseyd vnto PRUYSSSE t to ROSSYE ben añ
 obeyssant to the grete CHANE of CATHAY t many opere 28
 contrees þat marchen to oper costes ; Wherefore his
 powere t his lordschipe is full gret t full myghty.

(?) Chotaz, C.

OF THE EMPEROUR OF PERSYE AND OF THE LOND OF DERKNESSE, ¹AND OF OTHER KYNGDOMES þAT BELONGEN TO THE GRETE CANE OF CATHAY, AND OTHER LONDES OF HIS, VNTO THE SEE OF GRECE.

Ch. XXIX.

[1 fol. 109 b]

NOW sith I haue deuysed 3ou the londes & the kyngdoms toward the parties SEPTENTRIONALES in comynge down from the lond of CATHAY vnto the londes
 4 of the cristene towards PRUYSSSE & ROSSYE, now schalt I deuysel 3ou of oþer londes & kyngdomes comynge down be oþer costes toward the right syde vnto the see of GRECE toward the lond of cristene men. And þerfore þat after
 8 ynde & after CATHAY the Emperour of PERSIE is the gretteste lord, þerfore I schalt tell 3ou of the kyngdom of PERSIE First, where he hath .ij. kyngdomes. The firste kyngdom begynneth toward the EST toward the kyngdom
 12 of TURQUESTEN And it stretcheth ⁽¹⁾ toward the WEST vnto the ryuere of PHISON þat is on of the .iiij. ryueres þat comen out of Paradys. And on an oþer syde it streccheth toward the SEPTENTRION vnto the see of CASPYE And also toward
 16 the SOUTH vnto the desert of ynde. And this contree is gode & pleyn & full of peple And þere ben manye gode cytees, But the .ij. principall cytees ben peise: BOYTURRA & SEORNERGANT þat summen clepen SORMAGANT. þe
 20 tother kyngdom of PERSIE streccheth toward the ryuere of PHISON & the parties of the WEST vnto the kyngdom of Mede [And] ⁽²⁾ the grete ARMENYE & toward the SEPTENTRION to the see of CASPIE & toward the SOUTH to
 24 the lond of ynde. þat is also a gode lond & a plentifulous and it hath .iiij. grete principall cytees: NESSABOR SAPHON & SARMASSANE. And þanne after is ARMENYE in the whiche weren wont to ben .iiij. kyngdomes. þat is
 28 a noble cuntree & full of godes And ²it begynneth at PERSIE & streccheth toward the west in lengthe vnto TURKYE And in largeness it dureth [fro] ⁽³⁾ the cytee of

Persia divided.

Eastern Persia.

Bokhara and Samarkand.

Western Persia.

Nishapur, Ispahan. Armenia.

[2 fol. 110]

⁽¹⁾ stretcheth, C.⁽²⁾ fro, C.⁽³⁾ to, MS.

ALIZANDRE þat now is clept the ȝate of helle þat I spak
 offe beforn vn[to] ⁽¹⁾ the kyngdom of MEDE. In this
 Tabriz. Armenye ben fuH manye gode cytees, But TAURIZO is
 Medin. most of name. After þis is the kyngdom of MEDE þat is 4
 fuH long but it is not fuH large, þat begynneth toward
 the EST to the lond of PERSIE + to ynde the lesse. And
 it streccheth toward the WEST toward the kyngdom of
 CALDEE + toward the septemtrion descendynge toward the 8
 litiH ARMENYE. In þat kyngdom of Medee pere ben
 many grete hilles + litiH of pleyne erthe. pere dwellen
 Sarazines + anoper maner of folk þat men clepen Cor-
 Shiraz and Kirman. dynes. The beste .ij. cytees of þat kyngdom ben SARRAS 12
 Georgia. + KAREMEN. After þat is the kyngdom of GEORGE þat
 begynneth toward the EST to a gret mountayne þat is clept
 Mount Elbruz, Abzan. Where þat dwellen many dyuerse folk of dyuerse
 Alania. naciouns And men clepen the contree ALAMO. This 16
 kyngdom streccheth him towardes TURKYE + toward the
 grete see And toward the SOUTH it marcheth to the grete
 ARMENYE. And pere ben .ij. kyngdomes in þat contree.
 Georgia proper, opposed to Abkhasia. þat on is the kyngdom of GEORGIE + þat oper is the kyng- 20
 dom of ABCAZ. And allweys in þat contree ben .ij.
 kynges + þei ben bothe cristene, But the kyng of GEORGIE
 is in subieccioun of the grete CHANE And the kyng of
 ABCAZ hath the more strong contree. And he allweys 24
 vigerously defendeth his contree aȝenst all þo þat assayllen
 him, so þat noman may make him in subieccioun to no
 man. In þat kyngdom of ABCHAZ is a gret mēruaylle,
 [1 fol. 110 b] For a ¹ prouynce of the contree þat hath wel in circuyt 28
 The land of darkness. .ij. iorneyes þat men clepen HAUYSON is all couered with
 derkness withouten ony brightness or light, so þat noman
 may see ne here ne noman dar entren in to hem. And
 natheles þei of the contree seyn þat somtyme men heren 32
 voys of folk + hors nyȝenge + cokkes crowynge And men
 witen wel þat men dwellen pere, but þei knowe not what
 men. And þei seyn þat the darkness befeth be myracle of
 The persecutor, Shapur II. god, For a cursed Emperour of PERSIE þat lighte SAURES 36

- pursuede aH cristene men to destroye hem t to compell
 hem to make sacrificise to his ydoles And rood with grete
 host in aH pat euer he myghte for to confounde the
 4 cristene men. And panne in pat contree dwelleden
 manye gode cristene men, the whiche pat laften hire godes
 And wolde han fled in to GRECE. And whan pei weren
 in a playn pat highte MEGON And this cursed Emperour
 8 mett with hem with his hoost for to haue slayn hem t an
 hewen hem to peces And anon the cristene men kneleden
 to the grounde t made hire preyeres to god to sokoure
 hem, And anon a gret thikke clowde cam t couered the
 12 Emperour t aH his hoost. And so pei enduren in pat
 manere pat pei ne mowe not gon out on no syde t so
 schult pei euermore abyden in pat derkness til the day of
 dome be the myracle of god. And panne the cristene
 16 men wenten where hem lykede best at hire owne plesance
 withouten lettynge of any creature t hire enemyes en-
 closed t confounded in derkness withouten any strok.
 Wherefore we may ¹ wel seye with dauid: A DOMINO
 20 FACTUM EST ISTUD t EST MIRABILE IN OCULIS NOSTRIS. And
 pat was a gret myracle pat god made for hem. Wherefore
 me thinketh pat cristene men scholden ben more deuoute
 to seruen oure lord god pan any oper men of any oper
 24 secte, For withouten any drede ne were cursedness t
 synne of cristen men, pei scholden ben lordes of aH the
 world, For the banere of Ihesu crist is aHweys displayed
 and redy on aH sydes to the help of his trewe lounge
 28 seruauntes, In so moche pat o gode cristene man in gode
 beleewe scholde ouercomen t outhacen a .M^t. cursed mys
 beleeynge men, As Dauid seith in the PSAUTERE: QUO-
 NIAM PERSEQUEBATUR VNUS MILLE t DUO FUGARENT DECEM
 32 MILIA. ET CADENT A LATERE TUC MILLE, DECEM MILIA A
 DEXTRIS TUIS. And how pat it myghte be pat on scholde
 chacen a .M^t. Dauid him self seyth folewyng: QUIA MANUS
 DOMINI FECIT HEC OMNIA. And oure lord him self seyth
 36 be the prophetes mouth: SI IN VIJS. MEIS AMBULAVERITIS
 SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So pat

The
 Christians
 were saved
 from
 Shapur by
 sudden
 darkness,
 which has
 since kept
 him
 enclosed

[1 fol. 111a]

If Christians
 would only
 be good, the
 Lord would
 make them
 irresistible.

This is
 proved by
 Scripture.

The
Georgians
and
Armenians
are
Christians.

Western
Christians
do not take
the
sacrament
often
enough.

Turkey,
Cappadocia,
Isauria,
Phrygia,
Bithynia.

[¹ fol. 111 b]

Satalia.

Mosul.

Rohais or
Edessa.

we may seen apertely þat 3if wee wil be gode men non
enemye ne may not enduren azenst vs. Also 3ee schult
vndirstonde þat out of þat lond of derkness goth out
a gret Ryuere þat scheweth wel þat pere ben folk dwell- 4
ynge be many redy tokenes, but noman dar not entre into
it. And wyteth wel þat in the kyngdoms of GEORGIE, of
ABCHAZ ⁊ of the litiH ARMENYE ben gode cristen men ⁊
deuoute For þei schryuen hem ⁊ howselen hem euermore 8
ones or twyes in the woke And pere ben manye of hem
þat howselen hem euery day. And so do wee not on this
half aH be it þat seynt Poul commandeth it seyeuge :
OMNIBUS DIEBUS DOMINICIS AD COMMUNICANDUM HORTOR. 12
þei kepen þat commandement but wee ne kepen it not.
Also after on this half is TURKIE ¹þat marcheth to the
grete ARMENYE And pere ben manye prouynces as CAPA-
DOCHE, SAURE, BRIQUE, QUESITON, PYTAN ⁊ GEMETH 16
And in euerych of þeise ben many gode cytees. þis
TURKYE streccheth vnto the cytee of SACHALA þat sitteth
vpon the see of GRECE And so it marcheth to SYRIE.
SYRIE is a gret contree ⁊ a gode as I haue told 3ou before 20
And also it hath abouen toward ynde the kyngdom of
CALDEE þat streccheth fro the mountaynes of CALDE
toward the Est vnto the cytee of NYNYUEE þat sitteth
vpon the ryuere of TYGRE. And in largeness it begynneth 24
toward the NORTH to the cytee of MARAGA And it
strecceth toward the SOUTH vnto the see OCCEAN. In
CALDEE is a pleyn contree ⁊ fewe hilles ⁊ fewe ryueres.
After is the kyngdom of MESOPOTAYME þat begynneth 28
toward the est to the flom of TYGRE vnto a cytee þat is
clept MOSEZZ And it streccheth toward the west to the
flom of EUFRATE vnto a cytee þat is clept ROIAUZ And in
lengthe it goth [fro] (¹)the mount of ARMENYE vnto the 32
desert of YNDE the lesse. þis is a gode contree ⁊ a pleyn
but it hath fewe ryueres; It hath but .ij. mountaynes in
þat contree Of the whiche on highte SYMAR ⁊ þat oper
LYSON; And this lond marcheth to the kyngdom of 36

Caldce. 3it pere is toward the parties MERIDIONALES African geography.
 many contrees + many regiouns As the lond of ETHIOPE
 pat marcheth toward the EST to the grete desertes, toward
 4 the WEST [to] ⁽¹⁾ the kyngdom of NUBYE, toward the SOUTH
 to the kyngdom of MORETANE And toward the north
 to the rede see. After is MORETANE pat dureth fro the
 mountaynes ¹ of ETHIOPE vnto lybie the hize, And pat [1 fol. 112 a]
 8 contree lyzth along fro the see OCCEAN toward the SOUTH,
 And toward the NORTH it marcheth to NUBYE + to the
 high LYBYE; Theise men of NUBYE ben cristene; And it
 marcheth [to] ⁽²⁾ the londes aboueseyd to the desertes of
 12 EGYPT And pat is the EGYPT pat I haue spoken of before
 And after LYBYE the hie + LYBYE the lowe pat descendeth
 down lowe toward the grete see of Spayne, In the whiche
 contree ben many kyngdomes + many dyuerse folk. Now
 16 I haue deuysed 3ou many contrees on this half the
 kyngdom of CATHAY, of the whiche manye ben obeysant
 to the grete CHANE.

OF THE CONTREES + YLES þAT BEN BE3ONDE Ch. xxx.
 THE LOND OF CATHAY + OF THE FRUTES
 þERE + OF .XXIJ. KYNGES ENCLOSED WITHJN
 THE MOUNTAYNES.

20 **N**OW schalt I seye 3ou sewyngly of contrees + yles
 þa then bezonde the contrees þat I haue spoken
 of. wherfore I seye 3ou, in passynge be the lond of
 CATHAYE toward the high ynde + toward BACHARYE, men
 24 passen be a kyngdom þat men clepen CALDILHE, þat is a
 full fair contre. And pere groweth a maner of fruyt The vegetable lamb.
 as pough it weren GOWRDES, And whan þei ben ripe men
 kutten hem a to + men fynden withinne a lytyll best in
 28 flesch, in bon + blode, as pough it were a lytill lomb
 withouten wolle. And men eten bothe the frut + the
 best, And þat is a gret merueylle. Of þat frute I haue
 eten all pough it were wonderfull but þat I knowe wel

⁽¹⁾ t, C.⁽²⁾ fro, C.

þat god is merueyllous in his werkes. And natheles
 I tolde hem of als gret a merueyle to hem þat is a monges
 vs And þat was of the BERNAKES. For I tolde hem þat
 in oure contree weren trees þat baren a fruyt þat becomen 4
 briddes fleeynge. And þo þat fellen in ¹the water lyuen,
 And þei þat fallen on the erthe dyen anon; and þei ben
 right gode to mannes mete. And here of had þei als
 gret meruaylle þat summe of hem trowed it were an 8
 jnposible thing to be. In þat contree ben longe apples
 of gode sauour, Where of ben mo þan an .C. in a clustre
 & als manye in a noþer. And þei han grette longe leues
 & large of .ij. fote long or more And in þat contree & in 12
 oþer contrees þere abouten growen many trees þat beren
 clowe gylofres And notemuges & grette notes of ynde & of
 CANEE & of many oþer spices. And þere ben vynes
 þat beren so grette grapes þat a strong man scholde haue 16
 ynow to done for to bere o clustre with all the grapes.
 In þat same regioun ben the mountaynes of CASPYE þat
 men clepen VBER in the contree. Betwene þo mountaynes
 the Iewes of .x. lynages ben enclosed þat men clepen 20
 GOTH & MAGOTH And þei mowe not gon out on no syde.
 þere weren enclosed .xxij. kynges with hire peple, þat
 dwelleden betwene the mountaynes of SYCHYE. þere
 kyng ALISANDRE chacede hem betwene þo mountaynes 24
 And þere he thoughte for to enclose hem þorgh werk
 of his men. But whan he saugh þat he myghte not don
 it ne bryng it to an ende, he preyed to god of nature þat
 he wolde parforme þat þat he had begonne And all were 28
 it, so þat he was a payneme & not worthi to ben herd, ȝit
 god of his grace closed the mountaynes togydre, so þat
 þei dwellen þere all faste ylokked & enclosed with high
 mountaynes alle aboute, saf only on o syde, And on þat 32
 syde is the see of CASPYE. Now may sum men asken :
 Sith þat the see is ⁽¹⁾ on þat o syde, Wherefore go þei not
 out on the see syde for to go where þat hem lyketh?
 But to this questioun I schal ²answere : þat see of CASPYE 36

The barnacle
 goose.
 [1 fol. 112 b]

Other rare
 plants,
 apples,
 spices and
 vines.

Alexander
 tried to
 enclose the
 ten tribes in
 the Scythian
 mountains.

The God of
 nature
 finished his
 work.

Those Jews
 cannot
 escape by
 water,
 because
 the Caspian
 is a lake.

[2 fol. 113 a]

goth out be londe vnder the mountaynes + renneth be
 the desert at o syde of the contree + after it streccheth
 vnto the endes of PERSIE And alþough it be clept a see,
 4 it is no see ne it toucheth to non oper see, But it is a
 lake, the grettest of the world. And þough þei wolden
 putten hem in to þat see, þei ne wysten neuer where þat
 þei scholde arryuen. And also þei conen no langage but
 8 only hire owne þat noman knoweth but þei, And perfore
 mowe þei not gon out. And also ȝee schuþ vnderstonde
 þat the Iewes han no propre lond of hire owne for to
 dwellen jnne in aȝ the world, but only þat lond betwene
 12 the mountaynes, And ȝit þei ȝelden tribute for þat lond to
 the queen of AMAZOINE the whiche þat maketh hem to
 ben kept in cloos fuȝ diligently þat þei schuþ not gon
 out on no syde but be the cost of hire lond, For hire lond
 16 marcheth to þo mountaynes. And often it hath befallen
 þat ⁽¹⁾ summe of the Iewes han gon vp the mountaynes
 And aualed down to the valeyes, But gret nombre of folk
 ne may not do so For the mountaynes ben so hye + so
 20 streȝht vp, þat þei moste abyde þere maugree hire myȝht,
 For þei mowe not gon out but be a litiȝ issue þat was
 made be strengthe of men; And it lasteth wel a .iiij.
 grete myle. And after is þere ȝit a lond aȝ desert, where
 24 men may fynde no water ne for dyggyng ne for non
 oȝer þing, Wherfore men may not dwellen in þat place
 so is it fuȝ of dragounes, of serpentis + of oȝer venymous
 bestes þat noman dar not passe but ȝif it be be strong
 28 wynter. And þat streyt passage men clepen in þat
 contree CLYRON, And þat is the passage þat the queen of
 AMAZOINE maketh to ben kept. And poȝh ¹ it happene
 sum of hem be fortune to gon out, þei conen no maner of
 32 langage but EBREW, so þat þei can not speke to the
 peple. And ȝit natheles men seyn þei schuþ gon out
 in the tyme of ANTECRIST And þat þei schuþ maken
 gret slaughter of cristene men, And perfore aȝ the
 36 Iewes þat dwellen in aȝ londes lernen aȝ weys to spekan

Also because
they know
no foreign
language.

They pay
tribute to
the queen of
Amazonia.

A few have
escaped.

But the
road is
impractic-
able for
large
numbers.

[1 fol. 118 v.]

In the time
of Antichrist
they shall
escape
and destroy
Christians.

(¹) þat, repeated, C.

A fox shall
burrow
through to
the ten
tribes,

and they
shall escape
by following
him under-
ground.

[fol. 114 a]

In Bactria
are cotton
trees.

Hippopota-
muses.

Griffins.

EBREW, in hope *pat* whan the *oper* Iewes schu^{ft} gon
out, *pat* *pei* may vnderstonden hire speche + to leden
hem in to cristendom for to destroye the cristene peple.
For the Iewes seyn *pat* *pei* knowen wel be hire pro- 4
phecyes *pat* *pei* of CASPYE schu^{ft} gon out + spreden
pogh out a^{ll} the world And *pat* the cristene men
schu^{ft} ben vnder hire subieccioun als longe as *pei* han
ben in subieccioun of hem. And *3if* *pat* *3ee* wil wyte 8
how *pat* *pei* schu^{ft} fynden hire weye, after *pat* I haue
herd seye I schaff tell *3ou*. In the tyme of ANTEORIST a
FOX schaff make pere his trayne + mynen an hole where
kyng ALISANDRE leet make the *3ates* And so longe he 12
schaff mynen + percen the erthe til *pat* he schaff passe
pogh towards *pat* folk. And whan *pei* seen the FOX
they schu^{ft} haue gret merueylle of him be cause *pat* *pei*
saugh neuer such a best, For of a^{ll} opere bestes *pei* han 16
enclosed amonges hem, saf only the FOX. And *panne*
pei schullen chacen him + pursuen him so streyte, ti^{ft} *pat*
he come to the same place *pat* he cam fro. And *panne*
pei schullen dyggen + mynen so strongly, ti^{ft} *pat* *pei* 20
fynden the *3ates* *pat* kyng ALISANDRE leet make of grete
stones + passynge huge, wel symented + made stronge for
the maystrie. And *3o* *3ates* *pei* schu^{ft} breken + so gon
out be fyndynge of *pat* issue. Fro *pat* lond gon men 24
to^{ward} the lond of BACHARIE, where ben full yuele folk
+ full crue^{ft}. In *pat* lond ben trees *pat* beren wolle as
pogh it were of scheep, where of men maken clothes +
a^{ll} ping *pat* may ben made of wolle: In *pat* contree 28
ben many YPOTAYNES *pat* dwellen somtyme in the water
+ somtyme on the lond And *pei* ben half man + half hors
as I haue seyde before, And *pei* eten men whan *pei* may
take nem. And pere ben ryueres + watres *pat* ben full 32
byttere, pree si^{ft}es more pan is the water of the see. In
pat contree ben many GRIFFOUNES more plente^q pan in
ony other contree Summen seyn *pat* *pei* han the body
vpward as an EGLE And benethe as a LYOUN And treuly 36
pei seyn soth *pat* *pei* ben of *pat* schapp. But o

GRIFFOUN hath the body more gret + is more strong
 panne .viii. LYOUNS, of suche lyouns as ben o this half,
 And more gret + strongere þan an .C. Egles suche as
 4 we han amonges vs. For o GRIFFOUN þere wil bere
 fleyng to his nest a gret hors 3if he may fynde him at
 the poynt or .ij. oxen 3oked togidere as þei gon at the
 plowgh. For he hath his talouns so longe + so large
 8 + grete vpon his feet as þough þei weren hornes of grete
 oxen or of bugles or of ky3n, so þat men maken cuppes of
 hem to drynken of. And of hire ribbes and of the
 pennes of hire wenges men maken bowes fuþ stronge to
 12 schote with Arwes + quarell. From þens gon men be
 many iourneyes þorgh the lond of Prestre Ioþn the grete
 Emperour of YNDE, And men clepen his roialme the yle
 of PENTEXOIRE.

One griffin
 will fly up
 carrying a
 horse or a
 yoke of
 oxen.

OF THE RYALL ESTATE OF PRESTRE IOHN Ch. XXXI.
 + OF A RICHE MAN þAT MADE A MER'UEYLOUS [fol. 114]
 CASTELL AND CLEPED IT PARADYS + OF HIS
 SOTYLTEE.

16 **T**HIS Emperour Prestre Ioþn holt fuþ gret lond And
 hath many fuþ noble cytees + gode townes in
 his Royalme and many grete dyuerse yles + large. For
 aþ the contree of ynde is deuysed in yles for the grete
 20 flodes þat comen from PARADYS þat departen aþ the lond
 in many parties. And also in the see he hath fuþ manye
 yles. And the beste cytee in the yle of PENTEXOIRE is
 NYSE þat is a fuþ ryall cytee + a noble and fuþ riche
 24 This Prestre Ioþn hath vnder him many kynges + many
 yles + many dyuerse folk of dyuerse condiciouns And this
 lond is fuþ gode + ryche, but not so riche as is the lond
 of the grete CHANE. For the marchauntes comen not
 28 thider so comounly for to bye marchandises as þei don in
 the lond of the gret CHANE, for it is to fer to trauayle to.
 And on þat other partie, in the yle of CATHAY men
 fynden aþ maner thing þat is nede to man clothes of

Prestre
 John's
 Empire.

Sailors fear
the
Adamant
rocks, which
attract all
ships with
iron in --
them.

Vegetation
grows out of
the wrecks.

[¹ fol. 115 a]

Hormuz.

Popinjays.

The usual
food.

gold of silk of spycerye + all maner auere de poys, And
perfore, all be it pat men han gretter chep in the yle of
Prestre Iohn, natheless men dreden the longe weye + the
grete periles in the see in þo partyes. For in many 4
places of the see ben grete roches of stones of the
ADAMANT, pat of his propre nature draweth IREN to him,
And perfore þere passen no schippes pat han ouþer bondes
or nayles of IREN within hem, And gif þer do anon the 8
roches of the ADAMANTES drawen hem to hem, pat neuer
þei may go þens. I myself haue seen o ferrom in pat see
as pough it hadde ben a gret yle full of trees + buscaylle
full of thornes + breres gret plentee, And the schipmen 12
tolde vs pat all pat was of schippes pat weren drawen
thider be the ADAMAUNTES for the IREN ¹ pat was in hem.
And of the roteness + oþer thing pat was within the
schippes grewen such buscaylle + thornes + breres + grene 16
grass + such maner of thing, And of the mastes + the
seyth þerdes it semed a grete wode or a groue. And suche
roches ben in many places þere abouten And perfore dur
not the marchantes passen þere but gif þei knowen wel 20
the passages or ell pat þei han gode lodesmen. And also
þei dreden the longe weye + perfore thei gon to CATHAY
for it is more nygh. And git is it not so nygh but pat
men moste ben trauayllynge be see + loud .xj. monethes 24
or .xij. from GENE or from VENYSE or he come to CATHAY.
And git is the lond of Prestre Iohn more ferr be many
dredful iourneyes And the marchantes passen be the
kyngdom of PERSIE + gon to a cytee pat is clept HERMES 28
for HERMES the PHILOSOPHE founded it, And after pat
þei passen an arm of the see + panne þei gon to another
cytee pat is clept GOLBACH + þere þei fynden marchandise +
of POPENGAYES as gret plentee as men fynden here of gees. 32
And gif þei wil passen ferthere þei may gon sykerly jnow.
In pat contree is but lytyll whete or barley + perfore þei
eten Ryys + hony + mylk + chese + frute. This
Emperour Prestre Iohn taketh allweys to his wif the 36
daughter of the grete CHANE And the grete CHANE also

in the same wise the doughter of Prestre Iohn, For peise
 .ij. ben the grettest lordes vnder the firmament. In the
 lond of Prestre Iohn ben many dyuerse thinges & manye
 4 precious stones so grete & so large pat men maken of hem
 vessel As plateres, disschies & cuppes & many oper
 merueyles ben pere pat it were to combrous ¹ and to long
 to putten it in scripture of bokes. But of the principaH
 8 yles & of his estate and of his lawe I schaff telle you
 som partye. This Emperour Prestre Iohn is cristene
 And a gret partie of his contree also, But 3it pei haue not
 aH the Articles of oure feyth as wee hauen. pei beleuen
 12 wel in the fader, in the sone and in the holy gost And pei
 ben full deuoute & right trewe on to a nother And pei
 sette not be no barettes ne by cawteles ne of no disceytes.
 And he hath vnder him .lxxij. prouynces And in euery
 16 prouynce is a kyng And peise kynges han kynges vnder
 hem, & alle ben tributaries to Prestre Iohn. And he
 hath in his lordschipes many grete merueyles, For in
 his contree is the see pat men clepen the GRAUELY SEE
 20 pat is aH graueH and sond withouten any drope of water.
 And it ebbeth & floweth in grete wawes as oper sees don.
 And it is neuer stille ne in pes in no maner cesoun And
 noman may passe pat see be navye ne be no maner
 24 of craft & perfore may no man knowe what lond is
 beyond pat see. And aH be it pat ⁽¹⁾ it haue no water
 3it men fynden pere in & on the bankes full gode fisch
 of other maner of kynde & schapp panne men fynden in
 28 any other see & pei ben of right goode tast & delicious
 to mannes mete. And a .iiij. iourneys long fro pat
 see ben grete mountaynes out of the whiche goth out
 a gret flood pat cometh out of PARADYS & it is full
 32 of precious stones withouten any drope of water
 & it renneth porgh the desert on pat o syde, so pat it
 maketh the see grauely And it bereth into pat see & pere
 it endeth. And pat flomme renneth also .iiij. dayes in the
 36 woke & bryngeth with him grete stones & the rockes ² also

Vessels
 made of
 precious
 stones.
 [1 fol. 115 v]

Prester
 John's
 religion.

His
 government.

The Grauely
 Sea.

Its fish.

The river of
 precious
 stones.

It flows
 three days
 in the week.
 [2 fol. 116 a]

(¹) pat, repeated, C.

The
ephemeral
trees.

Groning,
horned men.

Speaking
parrots.

Crosses are
carried
before
Prester John
instead of
banners.

[1 fol. 116 b]

In peace
time, one
plain
woolen
cross
precedes
him

perewith and þat gret plente, And anon as þei ben entred
in to the grauely see þei ben seyn nomore, but lost for
eueremore. And in þo .iiij. dayes þat that ryuere renneth
noman dar entren in to it, But in the oper dayes men dar. 4
entren wel ynow. Also bezonde þat flomme, more
vpward to the desertes is a gret pleyne all grauelly betwene
the mountaynes. And in þat playn euery day at the sonne
risynge begynnen to growe smale trees & þei growen til 8
mydday .beryng frute. But noman dar taken of þat
frute for it is a thing of FAYRYE. And after MIDDAY þei
discrecen & entren aȝen in to the erthe, so þat at the
goynge doun of the sonne þei apperen no more & so þei 12
don euery day & þat is a gret mervaylle. In þat desert
ben many wylde men þat ben hidouse to loken on for þei
ben horned And þei speken nouȝt but þei gronten as
pygges. And þere is also gret plente[e]⁽¹⁾ of wylde houndes, 16
And þere ben manye POEGAYES þat þei clepen PSITAKES
in hire langage And þei speken of hire propre nature &
saluen men þat gon þorgh the desertes & speken to hem
als appertely as þough it were a man. And þei þat speken 20
wel han a large tonge & han .v. toos vpon a fote. And
þere ben also of oper manere, þat han but .iiij. toos vpon a
fote And þei speken not or but litiȝ for þei come not but
cryen. This Emperour Prestre Iohn whan he goth into 24
bataylle aȝenst ony other lord, he hath no baneres born
before him But he hath .iiij. crosses of gold fyn grete &
hye, full of precious stones. And euery of þo cross ben
sett in a chariot full richely arrayed. And for to kepen 28
euery cros ben ordeyned .x. MiH. ¹men of armes & mo þan
an .C.Mi². men on fote in maner as men wolde kepe a
stondard in oure contrees Whan þat wee ben in lond of
werre. And this nombre of folk is withouten the princy- 32
pah hoost & withouten wenges ordeynd for the bataylle.
And whan he hath no werre, but rideth with a pryuy
meynee panne he hath bore before him but o cros of
tree withouten peynture & withouten gold or siluer or 36

⁽¹⁾ plenteo, C.

- precious stones in remembrance þat Ihesu crist suffred
deth vpon a cros of tree. And he hath born before him
also a plater of gold full of erthe in tokene þat his nobless
4 t his myght t his flessch schaff turnen to erthe. And he
hath born before him also a vessel of siluer full of noble
jewelles of gold full riche t of precious stones in tokene
of his lordschipe t of his nobless t of his myght. He
8 duelleth comounly in the cytee of SUSE t pere is his
principall palays þat is so riche t so noble þat noman wil
trowe it by estimacioun but he had seen it. And abouen
the chief tour of the palays ben .ij. rounde pomeles of
12 gold And in euerych of hem ben .ij. charboncles grete t
large þat schynen full brighte vpon the nyght And the
principall gates of his palays ben of a precious ston þat
men clepen SARDOYNE And the bordure t the barres ben
16 of IVOYRE And the wyndowes of the halles t chambres
ben of CRISTALL And the tables whereon men eten somme
ben of EMERAUDES, somme of AMATYST t somme of GOLD
full of precious stones And the pilers þat beren vp the
20 tables ben of the same precious stones And the degrees to
gon vp to his throne where he sitteth at þe mete on is of
ONICHE, Anoper is of CRISTALL t anoper of IASPRE grene,
Anoper of amatyst, Anoper of SARDYNE, Anoper of
24 CORNELINE. And the .vij. þat he setteth onne his feet
is of ¹CRISOLYTE. And all peise degrees ben bordured
with fyn gold with the tothere precyous stones sett with
grete perles oryent. And the sydes of the sege of his
28 throne ben of EMERAUDES t bordured with gold full
nobely And dubbed with oper precious stones and grete
perles. And all the pilers in his chambre ben of fyne
gold with precious stones t with manye CHARBONCLES þat
32 zeuen gretlyght vpon the nyght to all peple. And all be it
þat the CHARBONCLE zeue lyght right ynow, natheles at alle
tymes brenneth a vessel of CRISTALL full of BAWME for
to zeuen gode smell t odour to the Emperour t to voyden
36 away all wykkede eyres t corrupciouns. And the forme
of his bedd is of fyne sapphires bended with gold for to

Two vessels,
one full of
earth, the
other of
jewels.
carried
before him.

Gorgeous-
ness of his
palace in
Susa.

The steps to
the throne.

[fol. 117 a]

The throne.

His chamber
lighted with
carbuncles,
and scented
with balm.

His bed.

make him slepen wel & to refreynen him from lechrye. For he wil not lyze with his wyfes but .iiij. sitthes in the 3eer after the .iiij. cesours, And þat is only for to engendre children. He hath also a full fayr palays & a noble at 4 the cytee of NYSE where þat he duelleth whan him best lyketh. But the Ayr is not so attempre as it is at the cytee of SUSE. And 3ee schult vnderstonde þat in all his contree ne in the contrees pere all aboute men eten noght 8 but ones in the day, but 3if þat men maken hem in the court of the grete CHANE. And so þei eten euery day in his court mo þanne .xxx. ^{ti} ^{mi} persones, withouten goeres & comeres. But the .xxx. ^t .m.³ persones of his contree ne 12 of the contree of the grete CHANE ne spenden nought so moche gode as don .xij. .M.¹ of oure contree. This Emperour Prestre Iohn hath eueremore .vij. kynges with him to seruen him And þei departen hire seruice be certeyn 16 monethes And with þeise kynges seruen all weys .lxxij. Dukes And .ccc. & .lx. Erles. And all the dayes of the 3eer pere eten ¹ in his houshold & in his Court .xij. Erche- bysshoppes & .xx. Bisshoppes. And the Patriark of seynt 20 Thomas is pere as is the POPE here And the Erchebisshoppes & the Bisshoppes & the abbottes in þat contree ben alle kynges. And euerych of þeise grete lordes knownen vel ynow the Attendance of hire seruyce. The 24 on is mayster of his houshold, Anoper is his chambirleyn, Anoper serueth him of a dyssch, Anoper of the cuppe, Anoper is Styward, Anoper is Mareschall, Anoper is Prynce of his Armes; And þus is he full nobely & 28 ryally serued. And his lond dureth in verry brede .iiij. monethes iorneyes And in lengthe out of mesure, þat is to seyne All the yles vnder erthe þat wee supposen to ben vnder vs. Besyde the yle of PENTEXOIRE þat is the lond 32 of Prestre Iohn is a gret yle long & brode þat men clepen MILSTORAK & it is in the lordschipe of Prestre Iohn. In þat yle is gret plentee of godes. þere was dwellynge somtyme a riche man & it is not longe sithe & men clept 36 him GATHOLONABES & he was full of cauteles & of sotyH

Nyse, his
other
capital.

His
household.

Kings and
earls serve
him.

[1 fol. 117 b]

The Lords
spiritual.

The officers
of the court.

Melazgerd.

The Old
Man of the
Mountain.

- disceytes. And he hadde a fuȝt fair casteȝt & a strong in
 a mountayne, so strong & so noble þat noman cowde
 devise a fairere ne a strengere. And he had let muren aȝ
 4 the mountayne aboute with a strong waȝt & a fair And
 withjune þo walles he had the fairest gardyn þat ony man
 myȝhte beholde & þerein were trees berynge aȝ maner of
 frutes þat ony man cowde deuyse. And þerein were
 8 also aȝ maner *vertuous* herbes of gode smeȝt and
 aȝ oper herbes also þat beren faire floures. And he
 had also in þat gardyn many faire welles, And beside
 þo welles he had lete make faire halles & ¹ faire [1 fol. 118 a]
 12 chambres depeynted aȝ with gold & azure. And pere
 weren jn þat place many a dyuerse thinges And manye
 dyuerse storyes. And of bestes & of bryddes þat songen
 fuȝt delectabely & meveden be craft, þat it semede þat þei
 16 weren quyke. And he had also in his gardyn aȝ maner
 of foules & of bestes þat ony man myȝhte thenke on for
 to haue pley or desport to beholde hem. And he had
 also in þat place the faireste damyseles þat myȝhte ben
 20 founde vnder the age of .xv. ȝeer And the faireste ȝonge
 striplynges þat men myȝhte gete of þat same age; And
 aȝ þei weren clothed in cloȝes of gold fuȝt richely And
 he seyde þat þo weren aungeles. And he had also let
 24 make .iiij. welles faire & noble & aȝ envyround with ston
 of jaspre, of cristall, dyapred with gold & sett with
 precious stones & grete orient perles. And he had made
 a conduyt vnder erȝe so þat the .iiij. welles at his list on
 28 scholde renne mylk, Anoper wyn & anoper hony; And
 þat place he clept *paradys*. And whan þat ony gode
 knyȝt þat was hardy & noble cam to see this rialtee,
 he wolde lede him in to his *paradys* & schewen him þeise
 32 wonderfuȝt thinges to his desport & the merueyllous &
 delicious song of dyuerse briddes & the faire damyseles
 & the faire welles of mylk of wyn & of hony plentevous
 rennynge. And he wolde let make dyuerse instrumentes
 36 of Musik to sownen in an high tour so merily þat it was
 ioye for to here & noman scholde see the craft pere of.

His garden
of delights.

His hve
hours.

The conduit
running
with milk,
wine and
honey.

Bold young
men were
brought in.

He told
them this
was
paradise,

and intoxic-
ated them
with
hashish.

[1 fol. 118^v]

He thus
persuaded
them to die
for him.

They became
assassins.

The Old
Man's castle
and garden
lately
destroyed.

And þo he seyde weren aungeles of god & þat place was
paradys þat god had behight to his frendes seyenge: DABO
VOBIS TERRAM FLUENTEM LACTE & MELLE. And þanne
wolde he maken hem to drynken of a certeyn drynk 4
whereof anon þei scholden ¹ be drunken And þanne wolde
hem thinken gretter delyt þan þei hadden before. And
þan wolde he seye to hem þat ȝif they wolde dyen for
him & for his loue þat after hire detþ þei scholde come 8
to his paradys & þei scholden ben of the age of þo
damyselles & þei scholde pleyen with hem & ȝit ben
maydenes. And after þat ȝit scholde he putten hem in
a fayrere paradys, where þat þei scholde see god of 12
nature visibely in his magestee and in his blisse. And
þan wolde he schewe hem his entent And seye hem þat ȝif
þei wolde go sle such a lord or such a man þat was his
enemye or contrarious to his list, þat þei scholde not 16
drede to don it & for to be slayn þerfore hem self, for
after hire detþ he wolde putten hem in to anoþer paradys,
þat was an .C. fold fairere þan ony of the tothere & þere
scholde þei dwellen with the most fairest damyselles þat 20
myghte be & pley with hem eueremore. And þus wenten
many dyuerse lusty Bacheleres for to sle grete lordes
in dyuerse contrees þat weren his enemyes & made
hemself to ben slayn in hope to haue þat paradys. And 24
þus often tyme he was revenged of his enemyes be his
sotyH disceytes & false cawteles. And whan the worthli
men of the contree hadden perceyued this sotyH falshod
of this GATHOLONABES, þei assembled hem with force & 28
assayleden his casteH & slown him & destroyeden aH
the faire places & aH the nobletees of þat paradys. The
place of the welles & of the walles & of many oþer thinges
ben ȝit apertly sene, but the ricchesse is voyded clene; 32
And it is not longes gon siþþ þat place was destroyed.

OF THE DEUELES HEDE IN THE VALEYE Ch. XXXII.
 PERILOUS, AND OF THE CUSTOMS OF FOLK
 IN DYUERSE YLES þAT BEN ABOUTEN IN
 THE LORDSCHIPE OF PRESTRÆ IOHN.

BESYDE þat yle of Mistorak vpon the left syde
 nygh to the ryuere of PHISON is a merueylous
 thing. þere is ¹a vale betwene the mountaynes þat The Vale
Perilous.
[1 fol. 119a]
 4 dureth nygh a .iiiij. myle And summen clepen it the
 vale enchaunted, Somme clepen it the vale of deueles
 t somme clepen it þe vale perilous. In þat vale heren
 men often tyme grete tempestes and thondres t grete
 8 murmures t noyses aȝ dayes t nyghtes And gret noyse
 as it were sown of tabours and of nakeres t of trompes,
 as þough it were of a gret feste. This vale is aȝ fuȝ
 of deueles t hath ben aȝweys. And men seyn þere þat
 12 it is on of the entrees of helle. In þat vale is gret
 plentee of gold t syluer, Wherfore many mysbeleuyng
 men t manye cristene men also gon in oftentyme for to
 haue of the thresoure þat þere is, But fewe comen aȝen
 16 t namely of the mysbeleevynge men, ne of the cristene
 men nouþer, for anon þei ben strangled of deueles. And
 in mydd place of þat vale vnder a roche is an hed t The Devil's
Head.
 the visage of a deuyl bodyliche, fuȝ horrible t dredfuȝ.
 20 to se. And it scheweth not, but the hed to the schuldres,
 But þere is noman in the world so hardy, cristene man
 ne oȝer, but þat he wolde ben adrad for to beholde it
 t þat it wolde semen him to dye for drede, so is it
 24 hidouse for to beholde. For he beholdeth euery man so
 scharply with dredfuȝ eyen þat ben eueremore mevyng
 t sparklyng as fuyre t chaungeth t stereth so often
 in dyuerse manere with so horrible contenance, þat noman
 28 dar not neighen towards him. And fro him cometh out
 smoke t stynkande fuyr t so moche abhomynacioun, þat
 vnethe noman may þere endure. But the gode cristene
 men þat ben stable in the feyth entren weȝ withouten
 32 perile, For þei wil first schryuen hem t marken hem

Good Chris-
tians safe
from danger.

with the tokene of the holy cros, so þat the fendes ne
 [1 fol. 119 b] han ¹no power ouer hem. But aȝ be it þat þei ben
 withouten perile ȝit natheles ne ben þei not withouten
 drede whan þat þei seen the deueles visibely and bodyly 4
 aȝ aboute hem, þat maken full many dyuerse assautes
 t manaces in eyr t in erthe t agasten hem with strokes
 of thonder blastes and of tempestes, and the moste drede
 is, þat god wole taken vengeance panne of þat þat men 8
 han mysdon aȝen his wille. And ȝee schult vnderstonde
 þat whan my felowes and I weren in þat vale wee weren
 in gret thought wheper þat we dursten putten oure bodyes
 in aventure to gon in or non, in the protectioun of god. 12
 And somme of oure felowes accordeden to entre t somme
 noghit. So pere weren with vs .ij. worthi men Frere
 Menoures, þat weren of lombardye þat seyden þat ȝif
 ony man wolde entren, þei wolde gon in with vs. And 16
 whan þei hadden seyd so vpon the gracyous trust of
 god t of hem wee leet synge masse t made euery man
 to ben schryuen t houseld. And þanne wee entreden
 .xiiij. persones, But at oure goyng out wee weren but 20
 .ix. And so wee wisten neuere wheper þat oure felowes
 weren lost or eȝ turned aȝen for drede, But wee ne saugh
 hem neuer after; And þo weren .ij. men of GRECE t
 .iiij. of SPAYNE. And oure oþer felowes þat wolden not 24
 gon in with vs þei wenten by another coste to ben before
 vs t so þei were. And þus wee passeden þat perilouse
 vale t founden þerȝinne gold t syluer t precious stones
 t riche jewelles gret plentee, botlie here t pere as vs 28
 semed. But wheper þat it was as vs semede, I wot nere
 for I touched none, be cause þat the deueles ben so subtile
 to make a thing to seme otherwise þan it is for to disceyue
 mankynde t perfore I towched none And also because 32
 [2 fol. 120 a] þat I wolde not ben put out of my ²deuocioun, for I was
 more deuout þanne þan euere I was before or after, And
 aȝ for the drede of fendes þat I saugh in dyuerse figures
 And also for the gret multytude of dede bodyes þat I 36
 saugh pere liggyng be the weye be aȝ the vale as

Some of my
party agreed
to enter.

Two friars
promised to
join us.

Fourteen
went in,
nine came
back.

We found
much
treasure
there, but I
touched
none of it.

Many dead
bodies lay
by the way.

- pough þere had ben a bataylle betwene .ij. kynges
 ⁊ the myghtyest of the contree, ⁊ þat the gretter partye
 had ben discomfyted ⁊ slayn. And I trowe þat vneth
 4 scholde ony contree haue so moche peple *within* him as
 lay slayn in *pat* vale, as vs thoughte, the whiche was an
 hidouse sight to seen. And I merueylled moche þat þere
 weren so manye ⁊ the bodyes all hole *withouten* rotynge,
 8 But I trowe þat fendes made hem semen to ben so hole
withouten rotynge. But þat myghte not ben to myn
 avys þat so manye scholde haue entred so newly ne so
 manye newly slayn *withouten* stynkyng ⁊ rotyng.
 12 And manye of hem weren in habite of cristene men, But
 I trowe wel þat it weren of suche þat wenten in for
 couetyse of the thresoure þat was þere ⁊ hadden ouer-
 moche feblenesse in the feith, so þat hire hertes ne myghte
 16 not endure in the beleve for drede; And þefore weren
 wee the more deuout a gret del. And ȝit wee weren cast
 doun ⁊ beten down many tymes to the hard erthe be
 wyndes and thondres ⁊ tempestes, But eueremore god of
 20 his grace halp vs, And so wee passed *pat* perilous vale
withouten perile ⁊ *withouten* encombrance, thanked be all
 myghty godd. After this bezonde *pat* vale is a gret yle
 Where the folk ben grete GEANTES of .xxviii. fote longe
 24 or of .xxx. fote long And þei han no clothinge but of
 skynnes of bestes þat þei hangen vpon hem And þei
 eten no breed, But all raw flesch ⁊ þei drynken mylk of
 bestes, for þei han plentee of all bestaylle; And þei haue
 28 none houses to lyen ¹inne. And þei eten more gladly
 mannes flesch þanne ony oþer flesch. In to *pat* yle dar
 noman gladly entren, And ȝif þei seen a schipp ⁊ men
 þereinne, Anon þei entren in to the see for to take hem.
 32 And men seyden vs þat in an yle bezonde þat weren
 GEANTES of grettere stature, summe of .xl. fote or of .l.
 fote long And as sommemen seyn, summe of .l. cubytes
 long. But I sagh none of þo, for I hadde no lust to go
 36 to þo parties, because þat noman cometh nouper into *pat*
 yle ne into *pat* oþer, but ȝif he be deuoured anon. And

There was
no sign of
decay.

Many wore
Christian
dress.

We were
knocked
down, but
not hurt.

Giants.

[¹ fol. 120 b]

They devour
travellers.

among þo geauntes ben scheep als grete as oxen here t þei
 beren gret wolle. t rough; Of þo scheep I haue seyn many
 tymes. And men han seen many tymes þo GEAUNTES
 taken men in the see out of hire schippes t brouȝte 4
 hem to londe .ij. in on hond t .ij. in anoþer, etynge hem
 goynge aȝ raw t aȝ quyk. Anoþer yle is pere toward
 the north in the see OCCEAN, where þat ben fuȝ cruele t
 ful euele wommen of nature t þei han precious stoncs in 8
 hire eyen. And þei ben of þat kynde, þat ȝif þei beholden
 ony man with wratthe þei slen him anon with the be-
 holdynge, as doth the BASILISK. Anoþer yle is pere fuȝ
 fair t gode t gret t fuȝ of peple Where the custom is 12
 such, þat the firste nyȝt þat þei ben maryed þei maken
 anoþer man to lye be hire wifes for to haue hire mayden-
 hode, t þefore þei taken gret huyre t gret thank. And
 þer ben certeyn men in euery town þat seruen of non 16
 oþer thing And þei clepen hem CADEBERIZ, þat is to
 seyne: the foles of wanhope. For þei of the contree
 holden it so gret a thing t so perilous for to haue the
 maydenhode of a womman, þat hem semeth þat þei þat 20
 hauen first¹ the maydenhode putteth him in auenture of
 his lif. And ȝif the husbonde fynde his wif mayden that
 oþer next nyȝt after þat sche scholde haue ben leyn by
 of the man þat is assigned þefore, peraunter for dron- 24
 keness or for sum oþer cause, the husbonde schaff pleyne
 vpon him þat he hath not don his deveer in such crueȝ
 wise as pouȝh the officers wolde haue slayn him. But
 after the firste nyȝt þat þei ben leyn by þei kepen hem 28
 so streytely þat þei ben not so hardy to speke with no
 man. And I asked hem the cause whi þat þei helden
 such custom t þei seyden me þat of olde tyme men hadden
 ben dede for deflourynge of maydenes þat hadden serpentes 32
 in hire bodyes þat stongen men vpon hire ȝerdes, þat
 þei dyeden anon. And þefore þei helden þat custom to
 make oþer men ordeynd þefore, to lye be hire wyfes for
 drede of deȝt t to assaye the passage be another [rather] (1) 36

Women that
kill with a
look.

The foles of
despair.

[² fol. 121 a]

(1) rather, missing in C.

- pan for to putte hem in pat auenture. After pat is
 anoper yle where pat women maken gret sorwe whan
 hire children ben yborn And whan pei dyen pei maken
 4 gret feste + gret ioye + reueff + panne pei casten hem into
 a gret fuyr brennynge. And þo pat louen wel hire hus-
 bondes, ȝif hire husbondes ben dede, pei casten hem also
 in the fuyr with hire children + brennen hem. And pei
 8 seyn pat the fuyr schaff clensen hem of aȝ filthes + of aȝ
 vices And pei schuff gon pured + clene into anoper world
 to hire husbondes, + pei schuff leden hire children with
 hem. And the cause whi pat pei wepen whan hire chil-
 12 dren ben born is þis : for whan pei comen into this world,
 pei comen to ¹labour, sorwe and heyness. And whi pei
 maken ioye and gladnesse at hire dyenge is because pat
 as pei seyn panne pei gon to paradys, where the ryueres
 16 rennen mylk + hony, where pat men seen hem in ioye + in
 habundance of godes, withouten sorwe + labour. In pat
 yle men maken hire kyng eueremore be electioun And
 pey ne chesen him nought for no noblesse ne for no
 20 ricchess, but such on as is of gode maneres + of gode
 condiciouns, + perewithaȝ rightfuȝ; And also pat he be
 of gret Age + pat he haue no children. In pat yle men
 ben fuȝ rightfuȝ and pei don rightfuȝ Iuggementes in
 24 euery cause, bothe of riche + pore, smale and grete, after
 the quantytee of the trespass pat is mysdon. And the kyng
 may nought deme noman to deth withouten assent of his
 barouns + operwyse men of conseiȝ + pat aȝ the court
 28 acorde perto. And ȝif the kyng himself do ony homy-
 cydie or ony cryme, as to sle a man or ony such cas,
 he schaff dye pefore, but he schaff not be slayn as
 another man, But men schuff defende in peyne of deth
 32 pat noman be so hardy to make him companye, ne to
 speke with hym, ne pat noman ȝeue him ne selle him ne
 serue him nouthir of mete ne of drynk; And so schaff
 he dye in myschef. þei spare noman pat hath trespaced
 36 nouȝer for loue ne for fauour ne for ricchess ne for
 nobless, but pat he schaff haue after pat he hath don.

Birth causes
mourning,
death raises
joy.

Suttee : fire
purifies.

This world
is full of
sorrows.
[¹ fol. 121 b]

Kings are
elected.

Old and
childless
men only
become
kings.

Criminal
kings
boycotted.

Hares and
poultry
kept as pets,
not to be
eaten.

[1 fol. 122 a]

Community
of wives.

Children are
fathered on
anybody.

Crocodiles.

How cotton
grows.

Wood that
burns a
year; incom-
bustible and
hard woods.

The giraffe.

Bezonde þat yle is another yle where is gret multytude of
folk + þei wole not for noþing eten fleſch of hares ne of
hennes ne of gees; And ȝit þei bryngen forth ynowe for
to seen hem + to beholden hem only. But þei eten 4
fleſch of aȝ oper bestes + drynken mylk. In þat contree
þei ¹taken hire doughtres + hire sustres to here wyfes +
hire opere kynneswommen, And ȝif þere ben .x. men or
.xij. men or mo dwellynge in an hows, the wif of euerych 8
of hem schaft ben comoun to hem alle þat duellen in þat
hows, So þat euery man may liggan with whom he wole
of hem on o nyght + with another Another nyght. And
ȝif sche haue ony child sche may ȝeue it to what man 12
þat sche list þat hath companyed with hire, so þat noman
knoweth þere Wheþer the child be his or anoperes. And ȝif
ony man seye to hem þat þei norisschen oper mennes
children, þei answeren þat so don oper men hires. In 16
þat contree + be aȝ ynde ben gret plentee of COKODRILLES,
þat is a maner of a long serpent as I haue seyde before.
And in the nyght þei dwellen in the water + on the day
vpon the lond in roches + in CAUES. And þei ete no 20
mete in aȝ the wynter, but þei lyȝn as in a drem, as
don the serpentis. þeise serpentis slen men + þei eten
hem wepynge. And whan þei eten þei meuen the ouer-
jowe + nought the netther iowe + þei haue no tonge. In 24
þat contree + in many opere bezonde þat + also in manye
on this half, men putten in werke the sede of cotoun
And þei sowen it euery ȝeer + þan groweth it in smale
trees þat beren cotoun. And so don men euery ȝere, so 28
þat þere is plentee of cotoun at aȝ tymes. Item in this
yle + in many opere þere is a maner of wode hard +
strong, Whoso couereth the coles of þat wode vnder the
assches pereoffe, the coles wil duellen + abyden aȝ quyk 32
a ȝere or more. And þat tre hath many leues as the
GYNYPRE hath. + þere ben also many trees þat of nature
þei wole neuer brenne ne rote in no manere. And þere
ben note trees þat beren notes als grete as a mannes hed. 36
þere also be many bestes þat ben clept ORAFLES, In

- ARABYE *pei ben clept GERFAUNTZ*, ¹ *pat* is a best pomelee or [1 fol. 122b]
 spotted, *pat* [is] ⁽¹⁾ but a lityH more high *pan* is a stede, But
 he hath the necke a .xx. cubytes long, And his croupe +
 4 his tayl is as of an hert And he may loken ouer a gret
 high hous. And *pere ben* also in *pat* contree manye
 CAMLES, *pat* is a lytiH best as a Goot *pat* is wyld^{ti}e + he
 lyueth be the eyr and eteth nought ne drynketh nought
 8 at no tyme. And he chaungeth his colour oftentyme,
 For men seen him often sithes now in o colour + now
 in ano^{per} colour, And he may chaunge him in to aH
 maner coloures *pat* him list, saf only in to red + white.
- 12 *pere ben* also in *pat* contree passynge grete serpent^{xx}es,
 Summe of .vj. fote long + *pei ben* of dyuerse coloures as
 rayed rede, grene + zalowe, blewe + blake + aH spekelede.
 + *pere ben* opere *pat* han crestes vpon hire hedes + *pei gon*
 16 [vpon] ⁽²⁾ hire feet vpright And *pei ben* wel a .iiij. fadme
 gret or more. And *pei* duellen aHwey in roches or in
 mountaynes ⁽³⁾ And *pei* han aHwey the throte open, of
 whens *pei* droppen venym aHweys. And *pere ben* also
- 20 wyld^e swyn of many coloures als grete as *ben* oxen in
 oure contree + *pei ben* aH spotted as *ben* zonge fownes.
 And *pere ben* also VRCHOUNES als grete as wyld^e swyn
 here, Wee clepen hem PORCZ DE SPYNE. And *pere ben*
- 24 lyouns aH white gret + myghty. And *pere ben* also of
 oper bestes als grete + more gretter *pan* is a destrere,
 And men clepen hem LOERANCZ And summen clepen hem
 ODENTHOS And *pei* han a blak hed + .iiij. longe hornes
 28 trenchant in the front scharpe as a swerd + the body is
 sclendre; And he is a full felonous best And he chaceth
 + sleeth the ² OLIFANT. *pere ben* also manye oper bestes
 full wykked + crueH *pat* ben not mocheles more *pan* a
 32 bere And *pei* han the hede lych a BORE + *pei* han .vj.
 feet And on euery foote .ij. large clawes trenchant And
 the body is lych a BERE, + the tayl as a lyoun. And
pere ben also myse als grete as houndes + zalowe myse
 36 als grete as RABENES. And *pere ben* GEES aH rede pre

The
chamaeleon.Many-
coloured
snakes.Boars,
hedgehogs,
lions.Odonto-
tyrannus.

[2 fol. 123 a]

Nameless
monsters.⁽¹⁾ is, missing, C.⁽²⁾ vpo, C.⁽³⁾ mount taynes, C.

sithes more gret þan oure here t þei han the hed, the
 necke t the brest aH blak. And many oper dyuerse
 bestes ben in þo contrees t eHwhere pere abouten t
 manye dyuerse briddes also, of the whiche it were to longe 4
 for to teH þou t þerfore I passe ouer at this tyme.

Ch. XXXIII. OF THE GODENESS OF THE FOLK OF THE
 YLE OF BRAGMAN; OF KYNG ALISANDRE,
 AND WHEREFORE THE EMPEROUR OF YNDE
 IS CLEPT PRESTRE IOHN.

The isle of
 Brahman.

Their
 virtues.

AND bezonde þat yle is anoper yle gret t gode and
 plentifulous where þat ben gode folk t trewe and
 of gode lyuyng after hire beleve and of gode feyth. 8
 And aH be it þat þei ben not cristned ne haue no perfytt
 lawe, 3it natheles of kyndely lawe þei ben fuH of aH
 vertue t þei eschewen aH vices t aH malices t aH synnes.
 For þei ben not proude ne coueytous ne enuyous ne 12
 wrathfuH ne glotouns ne leccherous Ne þei don to no
 man oper wise þan þei wolde þat oper men diden to hem.
 And in this poynt þei fuHfillen the .x. commandementes
 of god, And 3if no charge of aveer ne of ricchess And þei 16
 lye not ne þei swere not for non occasioun, but þei seyn
 simply 3E and NAY, For þei seyn he þat swereth wil
 disceyue his neyghbore; And þerfore aH þat þei don þei
 don it withouten oth. And men clepen þat yle the yle 20
 of BRAGMAN, And somme men clepen it the lond of feyth.

[fol. 123 v]

And porgh þat lond renneth a gret ryuere þat is clept
 THEBE. And in generaH aH the men of þo yles t of aH
 the marches pereabouten ben more trewe þan in ony 24
 othere contrees pereabouten t more rightfuH þan opere
 in aH thinges. In þat yle is no thef ne mordrer ne
 comoun womman ne pore beggere ne neuere was man
 slayn in þat contree. And þei ben so chast t leden so 28
 gode lif as þat þei weren religious men, And þei fasten
 aH dayes. And because þei ben so trewe t so rightfuH
 t so fuH of aH gode condiciouns þei weren neuere greued

Their
 climate is as
 good as they
 are.

- with tempestes ne with thonder ne with leyt ne with*
hayl ne with pestylence ne with werre ne with hunger
ne [with] ⁽¹⁾ non oper tribulacioun, as wee ben many tymes
 4 *amonges vs for oure synnes. Wherfore it semeth wel pat*
god loueth hem t is plesed with hire creance for hire gode
dedes. þei beleven wel in god pat made all thinges t
him þei worschipen. And þei preysen non erthely
 8 *ricchess, And so þei ben all rightfuþ And þei lyuen fuþ*
ordynatly t so sobrelly in mete t drynk, pat þei lyuen
right longe. And the most part of hem dyen withouten
sykness whan nature fayleth hem for elde. And it
 12 *befeþ in kyng ALISANDRES tyme pat he purposed him*
to conquere pat yle t to maken hem to holden of him.
And whan þei of the contre herden it þei senten
Messangeres to him with lettres pat seyden thus: What
 16 *may ben ynow to pat man to whom all the world is*
insuffisant? þou schalt fynde no thing in vs pat may
cause þe to werren agenst vs. For wee haue no ricchess
ne none wee coueyten, And all the godes of oure contree
 20 *ben in comoun. Oure mete pat wee susteyne with all*
oure bodyes is oure ricchess, And in¹stede of tresour of
gold t syluer wee maken oure tresoure of accord t pees
t for to loue euery man oper. And for to apparaylle
 24 *with oure bodyes wee vsen a sely lityþ clout for to*
wrappen in oure careynes. Oure wyfes ne ben not
arrayed for to make no man plesance, but only
counable array for to eschewe folye. Whan men paynen
 28 *hem to arraye the body for to make it semen fayrere þan*
god made it, þei don gret synne, For man schold not
devise ne Aske gretter beautee þan god hath ordeyned
man to ben at his birthē. The erthē mynystreth to vs
 32 *.ij. thinges: Oure lifode pat cometh of the erthē pat wee*
lyue by t oure sepulture after oure deth. Wee haue ben in
perpetueþ pees til now pat þou come to disherite vs. And
 36 *also wee haue a kyng nought only for to do Iustice to*
euery man, for he schalt fynde no forfeite among vs, but

God loves
them.

Their
message to
King
Alexander.

We are
poor.

[1 fol. 124 a]

The earth
provides us
with food
and with
graves.

We need
neither law
courts nor
punish-
ments.

Alexander
confirms
their peace.

Oxydraces
or Gymno-
sophists.

[1 fol. 124 b]

Alexander
offers to
grant them
any request.

They ask
for im-
mortality.

They
reprove him
for his
pride.
He must
leave all his
earthly
goods.

for to kepe nobless & for to schewe þat wee ben obeissant
wee haue a kyng. For Iustice ne hath not among vs no
place, for wee don to noman *oper* wise þan wee desiren
þat men don to vs, so þat rightwisness ne vengeance han 4
nought to don amonges vs; so þat no thing þou may take
fro vs but oure gode pes þat aȝ weys hath dured among
vs. And whan kyng ALISANDRE had rad þeise *lettres* he
thoughte þat he scholde do gret synne for to trouble hem 8
And þanne he sente hem surteez þat þei scholde not ben
aferd of him & þat þei scholde kepen hire gode maneres
& hire gode pees as þei hadden vsed before of custom &
so he let hem allone. An *oper* yle þere is þat men clepen 12
OXIDRATE & an *oper* yle þat men clepen GYNOSOPHE
Where þere is also gode folk & full of gode feyth. And
þei holden for the moste *parlye* the gode condiciouns
and customs & gode maneres as men of the contree aboue- 16
seyd, but þei gon aȝ naked. Into þat yle entred kyng
ALISANDRE to see the manere, And whan he saugh hire
gret feyth & hire trouthe þat was amonges hem, he seyde
þat he wolde not greuen hem And bad hem aske of hym 20
what þat þei wolde haue of him, ricchess or ony thing
elles & þei scholde haue it *with* gode wille. And þei
answerden þat he was riche ynow þat hadde mete &
drynke to susteyne the body *with*, For the ricchess of 24
this world þat is transitorie is not worth. But ȝif it were
in his powere to make hem jnmortall, pereof wolde þei
preyen him & thanken him. And Alisandre answerde
hem þat it was not in his powere to don it, because he 28
was mortell as þei were. And þanne þei asked him whi
he was so proud & so fierce & so besy for to putten aȝ the
world vnder his subiectioun, right as þou were a god & hast
no terme of thi lif, neiper day ne hour, And wynest to 32
haue aȝ the world at thi commandement, þat schalt leve þe
withouten fayle or þou leve it. And right as it hath ben
to *oper* men before þe, right so it schalt ben to *opere* after þe
And from hens schaltow bere no thyng, But as þou were 36
born naked, right so aȝ naked schall þi body ben turned

into erthe þat þou were made of. Wherefore þou scholdest
 thenke + jmpresse it in thi mynde þat no þing is jnmortaH
 but only god þat made aH þing. Be the whiche answerē
 4 ALISANDRE was gretly astoneyed + abayst + aH confuse
 departed from hem. And aH be it þat theyse folk han
 not the articles of oure feyth as wee han, natheles for
 hire gode feyth natureH + for hire gode entent I trowe fully
 8 þat god loueth hem + þat god [taketh] ⁽¹⁾ hire seruyse to
 gree, right as he did of IOB þat was a paynem + held ¹him
 for his trewe seruaut. And þerfore aH be it þat þere ben
 many dyuerse lawes in the world, 3it I trowe þat god
 12 loueth alweys hem þat louen him + seruen him mekely in
 trouthe And namely hem þat dispysen the veyn glorie
 of this world, as þis folk don + as job did also. And
 þerfore seyde oure lord be the mouth of OZEE the
 16 prophete: PONAM EIS MULTIPLICES LEGES MEAS. And also
 in another place: QUI TOTUM ORBEM SUBDIT SUIS LEGIBUS.
 And also oure lord seyth in the gospeH: ALIAS OUES
 HABEO, QUE NON SUNT EX HOC OUILI. þat is to seyne þat
 20 he hadde othere seruantes þan þo þat ben vnder cristene
 lawe. And to þat acordeth the avisioun þat seynt PETER
 saugh at JAFF, How the aungel cam from heuene +
 broughte before him dyuerse bestes as serpentes + oper
 24 crepynge bestes of the erthe + of oper also gret plentee, and
 bad him take + etc. And seynt PETER answerde: I ete
 neuer, quod he, of vnclene bestes. And þanne seyde the
 aungeH: NON DICAS INMUNDA QUE DEUS MUNDAUIT. And
 28 þat was in tokene þat noman scholde haue in despite non
 erthely man for here dyuerse lawes, For wee knowe not
 whom god loueth ne whom god hateth. And for þat
 ensample whan men seyn DE PROFUNDIS: þei seyn it in
 32 comoun + in generall, with the cristene: PRO ANIMABUS
 OMNIUM DEFUNCTORUM PRO QUIBUS SIT ORANDUM. And
 þerfore seye I of this folk þat ben so trewe + so feythfull,
 þat god loueth hem, For he hath amonges hem many of
 36 the prophetes + aHwey hath had. And in þo yles þei

God loves
 natural faith
 in heathens.

[1 fol. 125 a]

Differences
 of religion
 do not
 matter.

Holy Writ
 allows of a
 variety of
 religions.

Vision of
 St. Peter
 in Joppa.

God loves
 the Brag-
 mans.

(1) take, C.

prophecyed the JNCARNACIOUN of oure lord IHESU CRIST ;
 How he scholde ben born of a mayden .iij. MiH 3eer or
 more or oure lord was born of the virgyne MARIE. And
 þei beleeven wel in the JNCARNACIOUN + þat fuH perfytely, 4
 but þei knowe not the manere how he suffred, his
 passioun and deth for vs. And bezonde þeise yles þere
 is another yle þat is clept PYTAN. The folk of þat
 [1 fol. 125 b] contree ¹ ne tyle not ne laboure not the erthe, for þei eten 8
 no manere thing. And þei ben of gode colour + of faire
 schap after hire gretness, But the smale ben as DWERGHES,
 Dwarfs
 feeding
 on the smell
 of wild
 apples.
 but not so lityH as ben the PIGMEYES. þeise men lyuen
 be the smeH of wylde APPLES And whan þei gon only fer 12
 weye þei beren the APPLES with hem, For 3if þei hadden
 lost the sauour of the APPLES þei scholde dyen anon. þei
 ne ben not fuH resonable but þei ben symple + bestyall.
 Hairy,
 amphibious
 folk.
 After þat is another yle where the folk ben all skynned 16
 rough heer as a rough best, saf only the face + the pawme
 of the hond. þeise folk gon als wel vnder the water of
 the see as þei don aboue the lond all drye And þei eten
 boþe flessch + fisch all rough. In this yle is a gret 20
 Ryuere þat is wel a .ij. myle + an half of brede þat is
 clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in
 lengthe goyunge be the deseries of the tother syde of the
 Ryuere Whoso myght gon it, for I was not þere, But it 24
 was told vs of hem of the contree, þat withynne þo
 deseries weren the trees of the SONNE + of the MONE, þat
 The trees
 of the Sun
 and Moon.
 spaken to kyng ALISANDRE And warned him of his deth.
 And men seyn þat the folk þat kepen þo trees + eten of the 28
 frute + of the bawme þat groweth þere lyuen wel .cccc.
 3eer or .D. 3eere be vertue of the frut + of the
 bawme. For men seyn þat bawme groweth þere in gret
 plentee + nowhere elles, saf only at Babyloyne, as I haue 32
 told 3ou before. Wee wolden han gon toward tho trees
 fuH gladly, 3if wee had myght, But I trowe þat an .C.
 MiH men of Armes myghten not passen þo deseries
 safely, for the gret multytude of wylde bestes + of grete 36
 dragouns + of grete serpentes þat þere ben, þat slen +

No army
 can fight
 the beasts
 of the
 desert.

- deuouren aH þat comen aneyntes hem. In þat contre
 1 ben manye white OLIFANTES *withouten* nombre t of vny- [1 fol. 126 a]
 cornes t of lyouns of many maneres And many of suche
 4 bestes þat I haue told before t of many oþer hydouse
 bestes *withouten* nombre. Manye othere yles þere ben in
 the lond of Prestre Iohn t manye grete merueyles þat
 weren to long to tellen aH, bothe of his richesse t of his
 8 nobless And of the gret plentee also of precious stones
 þat he hath. I trowe þat ȝee knowe wel ynow t haue
 herd seye wherfore this Emperour is clept Prestre Iohn,
 But natheles for hem þat knowen not I schaff seye ȝou
 12 the cause. It was somtyme an Emperour þere, þat was a
 worthi t a fuH noble Prynce, þat hadde cristene knyghtes
 in his companye, as he hath þat is now. So it befell
 þat he hadde gret list for to see the *seruise* in the chirche
 16 among cristene men. And þan dured cristendom bezonde
 the see aH TURKYE, SURRYE, TARTARIE, IERUSALEM,
 PALESTYNE, ARABYE, HALAPPEE t aH the lond of
 EGYPTE. So it befell þat this Emperour cam *with* a
 20 cristene knyght *with* him in to a chirche in EGYPT And
 it was the Saterday in wyttsonwoke And the Bisshopp
 made ordres. And he beheld t listend the *seruyse* fuH
 tentyfly And he asked the cristene knyght what men of
 24 degree þei scholden ben þat the prelate had before him.
 And the knyght answerde t seyde þat þei scholde ben
 prestes. And þan the Emperour seyde þat he wolde
 no lenger ben clept kyng ne Emperour, but Preest And
 28 þat he wolde haue the name of the firste preest þat wente
 out of the chirche. And his name was IOHN. And so
 euere more sithens he is clept Prestre Iohn. In his lond
 ben manye cristene men of gode feyth t of gode lawe t
 32 namely of hem of the same contree t han comoun²ly hire
 prestes þat syngen the messe t maken the sacrament of
 the awtier of bred right as the GREKES don. But þei
 seye not so manye thinges at the messe as men don here,
 36 For þei seye not but only þat þat the APOSTLES seyden,
 as oure lord taughte hem, Right as Seynt PETER t seynt

The origin
of Prester
John's
name.

An
Emperor
attended
Christian
ordination
service in
Egypt.

He was so
impressed
that he
decided to
be called
priest,
and named
himself
John after a
priest.

[2 fol. 126 b]

His subjects
consecrate
the host like
the Greeks,
and sing
mass
without the
additions
made by the
Popes.

THOMAS & the *oper* APOSTLES songen the mess, seyenge the PATER NOSTER & the wordes of the sacrament. But wee haue many mo Addiciouns þat dyuerse POPES han made þat þei ne knowe not offe.

4

Ch. XXXIV. OF THE HILLES OF GOLD þat PISSEMYRES KEPEN, AND OF THE .IIIJ. FLODES þat COMEN FROM PARADYS TERRESTRE.

The fruitful
isle of
Taprobane.

TOWARD the Est partye of Prestre Iohnes lond is an yle gode & gret þat men clepen TAPROBANE þat is full noble & full fructuous And the kyng *pereof* is full riche & is under the obeyssance of Prestre Iohn. And 8 aHweys pere þei make hire kyng be eleccoun. In þat yle ben .ij. SOMERES & .ij. WYNTRES & men hervesten the corn twyes a 3eer. And in aH the cesouns of the 3eer ben the gardynes florisschit. pere dwellen gode folk & 12 resonable & manye cristene men amonges hem þat ben so riche þat þei wyte not what to done with hire godes. Of olde tyme whan men passed from the lond of Prestre Iohn vnto þat yle men maden ordynance for to passe by 16 schippe .xxij. dayes or more, But now men passen by schippe in .vij. dayes; And men may see the botme of the see in many places, for it is not full depe. Besyde þat yle toward the Est ben .ij. *oper* yles And men clepen 20 þat on ORILLE & þat other ARGYTE, of the whiche aH the lond is MYNE of gold & syluer. And þo yles ben right where þat the REDE SEE ¹departeth fro the sec OCCEAN, And in þo yles men seen per no sterres so clerely as in 24 *oper* places, For pere apperen no sterres but only o clere sterre þat men clepen CANAPOS. And pere is not the mone seyn in aH the LUNACIOUN saf only the seconde quarteroun. In the yle also of þis TAPROBANE ben grete 28 hilles of gold þat PISSEMYRES kepen full diligently, And þei fynen the pured gold & casten a wey the vn-pured. And peise PISSEMYRES ben grete as houndes so þat noman dar come to þo hilles, for the PISSEMYRES wolde assayllen 32

The sea
voyage.

Chryse and
Argyre, the
gold and
silver isles.
[1 fol. 127 a]

The gold is
watched by
giant ants.

hem + deuouren hem anon, so þat noman may gete of þat
gold but be gret sleighte. And þerfore whan it is gret
hete the pissemeyres resten hem in the erthe from pryme
4 of the day in to noon And þan the folk of the contree
taken CAMAYLES, DROMEDARIES + HORS + oper bestes + gon
thider + chargen hem in aH haste þat þei may. And
after þat þei fleen away in aH þat the bestes may go or the
8 pissemeyres comen out of the erthe. And in oper tymes
whan it is not so hote + þat the pissemeyres ne resten hem
not in the erthe, þan þei geten gold be this sotyltee. þei
taken mares þat han zonge coltes or foles + leyn vpon the
12 mares voyde vesselles made þerfore + þei ben aH open
abouen + hangynge lowe to the erthe. And þanne þei
sende forth þo mares for to pasturen aboute þo billes +
withholden the foles with hem at home. And whan the
16 pissemeyres sen þo vesselles, þei lepen in anon, And þei
han this kynde, þat þei lete no thing ben empty among
hem, but anon þei fillen it, be it what maner of ping þat
it be, ¹ + so þei fillen þo vesselles with gold. And whan
20 þat the folk supposen þat the vessel ben fulle, þei putten
forth Anon the zonge foles + maken hem to nyzen after
hire dames + þan Anon the mares retornen towards hire
foles with hire charges of gold + þan men dischargen hem
24 + geten gold ynow be this sotyltee, For the PISSEMYRES
wole suffren bestes to gon and pasturen amonges hem,
but no man in no wyse. And bezonde the lond + the
yles + the desertes of Prestre Iohanes lordschipe in goynge
28 streight towards the est, men fynde no ping but
montaynes + roches fuH grete. And pere is the derke
Regyoun Where no man may see nouper be day ne be
nyghte as þei of the contree seyn. And þat desert + þat
32 place of derknesse duren fro this cost vnto paradys
terrestre, where þat Adam oure formest fader + Eue weren
putt þat dwellden pere but lytyH while, And þat is
towards the Est at the begynnynge of the erthe. But
36 þat is not þat Est þat we clepe oure Est on this half,
where the sonne riseth to vs, for whanne the sonne is Est in

In hot
weather, the
natives take
advantage
of the ants'
stay inside
the earth.

In colder
weather,
mares are
driven in
with empty
baskets
which the
ants fill.

[1 fol. 127 b]

Then the
mares return
to their
foals.

The Land
of Darkness.

The sun
rises there
when it is
midnight
here.

Before
Noah's
Flood, the
earth was an
exact globe.

I was not in
Paradise.
[1 fol. 128 a]

Its altitude.

The
enclosure.

The spring
of the four
rivers.

Ganges.

The Nile.

Tigris.

Euphrates.

þo partyes toward *paradys terrestre*, it is þanne mydnyght
in oure parties o this half for the roundeness of the erthe,
of the whiche I haue touchèd to you of before. For oure
lord god made the erthe all rownd, in the mydde place of 4
the firmament, And pere as mountaynes & hilles ben &
valeyes þat is not but only of Noes flode þat wasted the
softe ground & the tendre & fell down into valeyes. And
the harde erthe & the roche abyden mountaynes, Whan 8
the soft erthe & tendre wax nessesche porgh the water &
fell and ¹becamen valeyes. Of *paradys* ne can I not
speken *propurly* for I was not pere; it is fer bezonde &
þat forthinketh me. And also I was not worthi. But as 12
I haue herd seye of wyse men bezonde, I schall telle you
with gode will. *Paradys terrestre*, as wise men seyn is
the highest place of erthe þat is in all the world And it
is so high þat it toucheth nygh to the cercle of the mone, 16
þere as the mone maketh hire torn. For sche is so high
þat the flode of Noe ne myghit not come to hire þat wolde
haue couered all þe erthe of the world all abowte &
abouen & benethen, saf *paradys* only allone And this 20
paradys is enclosed all aboute with a wall & men wyte
not wherof it is, For the walles ben couered all ouer
with mosse, as it semeth. And it semeth not þat the
wall is ston of nature ne of non oþer thing þat the wall is. 24
And þat wall streccheth fro the South to the north And
it hath not but on entree þat is closed with fyre
brennynge, so þat noman þat is mortall ne dar not entren.
And in the most high place of *paradys*, euene in the 28
myddel place, is a welle þat casteth out the .iiij. flodes
þat rennen be dyuerse londes. Of the whiche the firste
is clept *PRISON* or *GANGES*, þat is all on, and it renneth
porghout *YNDE* or *EMLAK*, In the whiche *Ryuere* ben manye 32
preciousse stones And mochel of *LIGNUM ALOES* And moche
graueth of gold. And þat oþer *Ryuere* is clept *NILUS* or
GYSON, þat goth be *ETHIOPE* & after be *EGYPT*. And þat
oþer is clept *TIGRIS*, þat renneth be *ASSIRYE* & be *ARMENYE* 36
the grete. And þat oþer is clept *EUPRATE* þat renneth also

- be MEDEE t be AR¹MONYE and be PERSYE. And men pere [1 fol. 128 b]
 bezonde seyn pat alle the swete watres of the world
 abouen t benethen taken hire begynnynge of pat welle of
 4 Paradys And out of pat welle all watres comen t gon.
 The firste Ryuere is clept PHISON, pat is to seyne in hire Etymologies
 langage ASSEMBLEE, For manye opere Ryueres meten of those
 hem pere t gon into pat Ryuere. And summen clepen it names.
 8 GANGES for a kyng pat was in YNDE pat highte GANGERES t Gauges.
 pat it ran porghout his lond. And pat water [is] (1) in sum
 place clere t in sum place trouble, In sum place hoot t in
 sum place cold. The seconde Ryuere is clept NILUS or Nile.
 12 GYSON, for it is aHwey trouble And GYSON in the langage
 of ETHIOPE is to seye trouble. And in the langage of
 EGIP^t also. The thridde Ryuere pat is clept TIGRIS is as Tigris.
 moche for to seye as faste rennyng For he renneth more
 16 faste than ony of the toperes And also pere [is] (1) a best pat
 is cleped TIGRIS pat is faste rennyng. The fourthe Ryuere
 is clept EUFRATES, pat is to seyne wel berynge for pere Euphrates.
 growen many godes vpon pat Ryuere as cornes, frutes t
 20 opere godes ynowe plentee. And see schull vnderstonde
 pat noman pat is mortell ne may not approchen to pat
 paradys. For be londe noman may go for wylde bestes
 pat ben in the desertes t for the high mountaynes t grete
 24 huge Roches pat noman may passe by, for the derke
 places pat ben pere t pat manye. And be the Ryueres
 may noman go, for the water renneth so rudely t so
 scharply because pat it cometh down so outrageously
 28 ² from the high places abouen, pat it renneth in so grete
 waves pat no schipp may not rowe ne seyle azenes it.
 And the water roreth so t maketh so huge noyse t so gret
 tempest pat noman may here oper in the schipp, pough
 32 he cryede with all the craft pat he cowde in the hieste
 voys pat he myghte. Many grete lordes han assayed with
 gret wille many tymes for to passen be þo ryueres toward
 paradys with full grete companyes, But þei myghte not
 36 spedén in hire viage. And manye dyeden for weryness of

(1) is, missing, C.

Some were
tired to
death.

ome
became
blind and
deaf.

Some were
drowned.

rowynge azenst þo stronge wawes, And many of hem
becamen blynde And many deve for the noyse of the
water. And summe weren perisscht & loste withjune the
wawes, so þat no mortett man may approche to þat place 4
withouten specyall grace of god, so þat of þat place I can
sey 3ou nomore And perfore I schaff holde me stille And
retornen to þat þat I haue seen.

Ch. XXXV.

OF THE CUSTOMS OF KYNGES & OPERE þAT
DWELLEN IN THE YLES COSTYNGE TO
PRESTRE IOHNES LOND, AND OF THE WOR-
SCHIPE þAT THE SONE DOTȚ TO THE FADER
WHAN HE IS DEDE.

From the
Antipodes
travellers
turn back,
instead of
proceeding
round the
world.

FROM þo yles þat I haue spoken of before in the lond 8
of Prestre Iohn, þat ben vnder erthe as to vs þat
ben o this half And of oper yles þat ben more furiere
bezonde, Whoso wil pursuen hem for to comen azen right
to the parties þat he cam fro & so enviroune all erthe. 12
but what for the yles, what for the see & what for strong
rowynge fewe folk assayen for to passen þat passage, all
be it þat men myghte don it wel þat myght¹ ben of power
to dresse him þereto as I haue seyð 3ou before. And 16
perfore men returnen from þo yles aboueseyð be oper yles
costynge fro the lond of Prestre Iohn And þanne comen
men in returnynge to an yle þat is clept CASSON And þat
yle hath wel .lx. iorneyes in lengthe & more þan .l. in 20
brede. This is the beste yle & the beste kyngdom þat is
in all þo parties outtaken CATHAY. And 3if the mar-
chauntes vseden als moche þat contre as þei don CATHAY,
it wolde ben better þan CATHAY in a schort while. This 24
contree is full wel enhabyted & so full of cytees & of gode
townes & enhabyted with peple, þat whan a man goth out
of o cytee men seen another cytee euene before hem.
And þat is what partye þat a man go in all þat contree. 28
In þat yle is gret plentee of all godes for to lyue with &
of all manere of spices And þere ben grete forestes of

[1 fol. 129b]

Kan-sou.

Density of
its
population.

A wealthy
and
powerful
province.

CHESTEYNES. The kyng of *pat* yle is full riche & full myghty And natheles he holt his lond of the grete CHANE & is obeyssant to him, For it is on of the .xij. prouynces
 4 *pat* the gret CHANE hath vnder him *withouten* his propre lond & *withouten* oper lesse yles *pat* he hath, for he hath full manye. From *pat* kyngdom comen men in returnyng to anoper yle *pat* is clept RYBOTH & it is also Tibet.
 8 vnder the grete CHANE *pat* is a full gode contree & full plentefous of all godes & of wynges & frut & all oper ricchess. And the folk of *pat* contree han none houses but *pei* dwellen & lyggen all vnder tentes made of blak
 12 ferne by all the contree. And the princypal cytee & the most roiall is all walled with blak ston & white,¹ And [1 fol. 180 a]
 all the stretes also ben pathed of the same stones. In *pat* cytee is noman so hardy to schede blode of noman ne of
 16 no best for the reuerence of an ydole *pat* is worschipt pere. And in *pat* yle dwelleth the POPE of hire lawe *pat* *pei* clepen lobassy. This LOBASSY zeueth all the benefices The Grand Lama.
 & alle oper dignytees & all oper thinges *pat* belongen to
 20 the ydole And alle *po* *pat* holden onything of hire chirches, Religious & opere obeyen to him as men don here to the POPE OF ROME. In *pat* yle *pei* han a custom be all the contree *pat* whan the fader is ded of ony man & the sone Funeral rites.
 24 list to do gret worschipe to his fader, he sendeth to all his frendes & to all his kyn & for religious men & preestes & for mynstraß also gret plentee. And *panne* men beren the dede body vnto a gret hill with gret ioye & solempnyte
 28 And whan *pei* han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret plater of gold or of syluer, *zif* [he] ⁽¹⁾ be so ryche a man. And The dead body is cut to pieces.
pan he taketh the hede to the sone And *panne* the sone &
 32 his oper kyn syngen & seyn manye orisouns. And *panne* the prestes & the Religious men smyten all the body of the dede man in peces And *panne* *pei* seyn certeyn orisouns. And the foules of raveyne of all the contree The birds of the air eat it.
 36 abowten knowen the custom of long tyme before [t] comen

(1) he, missing, C.

fleenge abouen in the eyr as EGLES, GLEDES, RAUENES + opere foules of raveyne pat eten flesch. And þan the preestes casten the gobettes of the flesch + þan the foules eche of hem taketh pat he may + goth a litiH pens + eteth it, And so þei don whils ony pece lasteth of the dede body. And after þat, as preestes amonges vs syngen for the dede: ¹SUBUENITE SANCTI DEI + CETERA, right so þo prestes syngen with high voys in hire langage: Be- holdeth how so worthi a man + how gode a man this was, pat the Aungeles of god comen for to sechen him + for to bryngen him in to paradys. And þanne semeth it to the sone þat he is highliche worschipt whan pat manye briddes + foules of raveyne comen + eten his fader, And he pat hath most nombre of foules is most worschiped. And þanne the sone bryngeth hoom with him aH his kyn + his frendes + aH the opere to his hows + maketh hem a gret feste, And þanne aH his frendes maken hire avaunt + hire dalyance how the foules comen pider, here .v. here .vj. here .x. + þere .xx. + so forth + þei reioyssen hem hugely for to speke þere of. And whan þei ben at mete, the sone let brynge forth the hede of his fader + þere of he ȝeueþ of the flesch to his most specyaH frendes in stede of entremess or a sukkarke. And of the brayn þanne he leteth make a cuppe + þere of drynket he his oper frendes also, with gret deuocioun in remembrance of the holy man þat the Aungeles of god han eten. And þat cuppe the sone schaH kepe to drynken of aH his lif tyme in remembrance of his fadir. From þat lond in returnyng be .x. iorneyes þorgh out the lond of the grete CHANE is anoþer gode yle + a gret kyngdom where the kyng is full riche + myghȝy. And amonges the riche men of his contree is a passyng riche man pat is no PRYNCE ne DUK ne ERL, But he hath mo þat holden of him londes + oper lordschipes, for he is more richē, for he hath euery ȝeer of annueH rente .CCC. MiH. ² hors charged with corn of 36 dyuerse greynes + of ryȝs. And so he ledeth a full noble

The funeral service.
[1 fol. 130 b]

The family are honoured if many birds partake.

The head is eaten by the best friends.

The skull is made into a cup.

[2 fol. 131 a]

- lif t a delycate after the custom of the contree. For he
 hath euery day .l. faire damyseles aH maydenes pat seruen
 him euere more at his mete t for to lye be hem o nyght t
 4 for to do with hem pat is to his plesance. And whan he
 is at the table pei bryngen him hys mete at euery tyme
 .v. and .v. togedre And in bryngynge hire seruyse pei
 syngen a song And after pat pei kutten his mete t putten
 8 it in his mouth, for he towcheth nothing ne handleth
 nought, but holdeth euere more his hondes before him vpon
 the table. For he hath so longe nayles pat he may take
 no thing ne handle no thing. For the noblesse of pat
 12 contree is to haue longe nayles t to make hem growen aH
 weys to ben als longe as men may, And pere ben manye
 in pat contree pat han hire nayles so longe pat pei
 envyroune aH the hond, And pat is a gret noblesse. And
 16 the nobless of the wommen is for to hauen smale feet t
 lityH, And perfore anon as pei ben born, pey lete bynde
 hire feet so streyte pat pei may not growen half as nature
 wolde. And this [is] ⁽¹⁾ the nobleye of the wommen pere
 20 to haue smale feet t lityH. And aHweys peise damyseles
 pat I spak of befor syngen aH the tyme pat this riche
 man eteth. And whan pat he eteth no more of his firste
 cours panne oper .v. t .v. of faire damyseles bryngen him
 24 his seconde cours aH weys syngynge as pei dide befor.
 And so pei don contynuelly euery day to the ende of his
 mete t in this manere ¹ he ledeth his lif And so dide pei
 before him pat weren his Auncestres t so schuff pei pat
 28 comen after him, withouten doynge of ony dedes of
 Armes, but lyuen euere more pus in ese as a swyn pat is
 fedd in sty for to ben made fatte. He hath a fuH fair
 palays t fuH riche, where pat he dwelleth june, of the
 32 whiche the walles ben in cyrcuyt .ij. myle. And he hath
 withjune many faire gardynes And many faire halles t
 chambres And the pawment of his halles t chambres ben
 of gold t syluer. And in the myd place of on of hijs
 36 gardynes is a lytyH mountayne Where pere is a lityH

The rich
man with
the fifty
maidens.

His nails
are so long
that they
must feed
him.

Women s
feet are
bound.

The maidens
sing as they
bring in the
courses of
the rich
man's
dinner.

[1 fol. 181 b]

He never
fights, but
lives like a
pig.

His palace
and gardens.

(1) is, missing, C.

His
sumner-
house.

The
adherents of
all creeds
accept some
points of
the true
faith.

They
believe in
the God of
Nature.

[1 fol. 182 a]

They know
parts of the
Old
Testament.

They
worship
idols as
Christians
the images
of saints.

medewe And in þat medewe is a lityH toothiH with toures
 ⁊ pynacles aH of gold And in þat lityH toothiH wole he
 sytten often tyme for to taken the ayr ⁊ to desporten
 hym. For þat place is made for no þing elles but only 4
 for his desport. Fro þat contree men comen be the lond
 of the grete CHANE also þat I haue spoken of before.
 And 3ee schuH vndirstonde þat of aH þeise contrees ⁊ of
 aH þeise yles ⁊ of aH the dyuerse folk þat I haue spoken 8
 of before ⁊ of dyuerse lawes ⁊ of dyuerse beleeves þat
 þei han, 3it is þere non of hem alle but þat þei han sum
 resoun within hem ⁊ understondynge, but 3if it be the
 fewere, ⁊ þat han certeyn Articles of oure feith ⁊ summe 12
 gode poyntes of oure beleve. And þat þei beleeven in
 god þat formede aH þing ⁊ made the world And clepen him
 god of nature, after þat the prophete seyth: ET METUENT
 EUM OMNES FINES TERRE, And also in anoþer place: OMNES 16
 GENTES SERUIENT EI, þat is to seyne: Alle folk schul
 seruen him. But 3it þei cone not speken perfytylly, for
 þere is no ¹man to techen hem, but only þat þei cone
 deuysel be hire natureH wytt. For þei han no knou- 20
 leche of the sone ne of the holy gost. But þei cone
 aH speken of the BIBLE ⁊ namely of GENESIS, of the
 prophetes sawes And of the bokes of Moyses. And þei
 seyn wel þat the creatures þat worschipen hem ne ben 24
 no goddes, but þei worschipen hem for the vertue þat is
 in hem þat may not be but only be the grace of god.
 And of SIMULACRES ⁊ of YDOLES þei seyn þat þere ben
 no folk but þat þei han SIMULACRES And þat þei seyn 28
 for wee cristen men han ymages, as of oure lady ⁊ of
 opere seyntes þat wee worschipen, Noght the ymages of
 tree or of ston, but the seyntes in whoos name þei ben
 made after. For right as the bokes ⁊ the scripture of 32
 hem techen the clerkes how ⁊ in what manere þei schuH
 beleeven, right so the ymages ⁊ the peyntynge techen
 the lewed folk to worschipen the seyntes ⁊ to haue
 hem in hire mynde in whoos name þat þe ymages ben 36
 made after. þei seyn also þat the aungeles of god

spoken to hem in þo ydoles t þat þei dou manye grete
 myracles, And þei seyn soth þat þere is an aungeH within
 hem, For þere ben .ij. maner of aungeles, a gode t an
 4 eueH, as the GREKES seyn: CACHO and CALO. This
 CACHO is the wykked aungeH And CALO is the gode
 aungeH. But the toper is not the gode aungeH, but
 the wykked aungeH, þat is withinne the ydoles for to
 8 disceyuen hem t for to meynutenen hem in hire errour.
 þere ben manye oper dyuerse contrees and manye oper
 merueyles bezonde þat I haue not seen, Wherefore of hem
 I can not speke properly to tell þou the manere of hem.
 12¹ And also in the contrees where I haue ben ben manye
 mo dyuersitees of many wondirful thinges þanne I make
 mencoun of, For it were to longe thing to deuyse þou
 the manere. And þerfore þat þat I haue deuysed þou of
 16 certeyn contrees þat I haue spoken of before, I beseche
 þoure worthi and excellent noblesse þat [it] ⁽¹⁾ suffice to þou
 at this tyme, For 3if þat I deuysed þou aH þat is bezonde
 the see, another man peraunter þat wolde peynen him
 20 t trauaylle his body for to go into þo marches for to
 encerche þo contrees myghite ben blamed be my wordes
 in rehercyng manye straunge thinges. For he myghite
 not seye no thing of newe, in the whiche the hereres
 24 myghiten haue ouper solace or desport or lust or lykyng
 in the herynge. For men seyn aH weys þat newe thinges
 t newe tydynges ben plesant to here. Wherefore I wole
 holde me stille withouten any more rehercyng of dyuer-
 28 siteez or of meruaylles þat ben bezonde, to þat entent t
 ende þat whoso wil gon into þo contrees he schall fynde
 ynowe to speke of, þat I haue not touched of in no wyse.
 And 3ee schull vndirstonde 3if it lyke þou þat at myn
 32 hom comyng I cam to ROME t schewed my lif to oure
 holy fadir the PORE t was assoylled of aH þat lay in my
 conscience of many a dyuerse [greuous] ⁽²⁾ poynt, as men
 mosten nedes þat ben in company dwellyng among so
 36 many a dyuerse folk of dyuerse secte t of beleewe as I

The angels
 that speak
 through the
 idols are
 evil angels.

I can speak
 neither of
 what I have
 not seen,
 nor of all
 that I have
 seen.

[¹ fol. 182 b]

Something
 must be left
 for other
 travellers to
 tell.

I confessed
 to the Pope
 of Rome.

⁽¹⁾ is, C.

⁽²⁾ grouous, C.

haue ben. And amonges aH I schewed hym this tretys
 [1 fol. 138 a] þat I had made after informacioun of men ¹þat knewen
 of thinges þat I had not seen my self, And also of mer-
 ueyles and customes þat I hadde seen my self, as fer as god 4
 wolde ȝeue me grace, And besoughte his holy fadirhode,
 þat my boke myghte ben examyned and corrected be
 avys of his wyse & discreet conseiH. And oure holy
 My book
 was ap-
 proved by
 his council.
 fader of his special grace remytted my boke to ben 8
 examyned & preued be the Avys of his seyde conseiH,
 Be the whiche my boke was preueed for trewe jn so
 moche þat þei schewed me a boke þat my boke was
 examynde by, þat comprehended full moche more be an 12
 hundred part, be the whiche the MAPPA MUNDI was made
 after. And so my boke, aH be it þat many men ne list
 not to ȝeue credence to no þing but to þat þat þei seen
 with hire eye, ne be the Auctour ne the persone neuer so 16
 trewe, is affermed & preued be oure holy fader in maner
 & forme as I haue seyde.

A ND I Iohn MaundevyH knyght aboueseyd, aH pough
 I be vnworthi, þat departed from oure contrees 20
 & passed the see the ȝeer of grace a .MiH .ccc. & .xxij.
 þat haue passed many londes & manye yles & contrees
 & cerched manye full strange places, And haue ben in
 many a full gode honourable companye & at many a faire 24
 dede of armes, aH be it þat I dide none myself for myn
 vnable insuffisance; And now I am comen hom mawgree
 myself to reste for gowtes Artetykes þat me distreynen;
 þat deffynen the ende of my labour, azenst my wiH god 28
 knoweth. And þus takynge solace in my wrech²ched
 reste recordynge the tyme passed I haue fulfilled þeise
 I started in
 1322.
 thinges & putte hem wryten in this boke, as it wolde
 come into my mynde, the ȝeer of grace a .MiH .ccc. & .lvj. 32
 in the .xxxiiij. ȝeer þat I departede from oure contrees.
 Wherfore I preye to aH the rederes & hereres of this
 boke ȝif it plesse hem þat þei wolde preyen to god for me
 I started in
 1356.
 Let my
 readers
 pray for me.
 nd I schall preye for hem. And alle þo þat seyn for 36

me a PATER NOSTER *with* an AVE MARIA *pat* god forȝeue
 me my synnes I make hem *parteneres* + graunte hem part
 of aȝ [pe] ⁽¹⁾ gode pilgrimages + of aȝ the gode dedes *pat*
 4 I haue don, ȝif ony *ben* to his plesance. And noght only
 of þo, but of aȝ *pat* euere I schaff do vnto my lyfes ende.
 And I beseche almyghty god fro whom aȝ godeness + *I pray for*
 grace cometh fro, *pat* he vouchesaf of his excellent *mercy*
 8 + habundant grace to fufffyll hire soules *with* inspira-
 cioun of the holy gost in makynge defence of aȝ hire
 gostly enemyes here in erthe, to hire saluacioun bothe
 of body + soule to worschipe + thankynge of him *pat* is
 12 pree + on *withoute*n begynnynge + *withoute*n endyng
pat is *withoute*n qualitee good, *withoute*n quantytee gret
pat in alle places is present and aȝ thinges conteynyng
 the whiche *pat* no goodness may amende ne non eueth
 16 empeyre, *pat* in perfyte Trynytee lyueth + regneth god be
 alle worldes + be aȝ tymes. Amen. Amen. Amen.

(1) pe, blotted out in C.

APPENDIX

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

Miraculous oil. Neuerpeles pat table euermare dreppez oel as it ware of oliue, And þar es a vesseH of marble vnder þe table to ressayue þe oel. þaroff pai giffe to pilgrimes for it heles of many sekeness. And men saise þat if it be keped wele 4
seuen ȝere efterwardes it turnes in to flesch and blud. Fra Sardenak men comez thurgh þe vale of Bochar þe whilk es a faire vale *and* a plentifulous of all maner of fruyte and it es amanges hilles and þer er parin fair 8
ryuers and grete medews and noble pasture for bestez. And men gas by þe mountes of libane whilk lastez fra Ermony þe mare to wardes þe north vnto Dan þe whilk es þe end of þe ¹land of repromissioun to ward þe north 12
as I said before. þir hilles er riȝt fruytfulH And þare er many faire welles and cedres *and* cipressez and many oper treesse of diuerse kyndes; þare er also many gude tounes to ward þe heued of þir hilles full of folk. 16

Lebanon.

[¹ fol. 51 a]

Sabbath river.

Betwene þe citee of arkez and þe citee of Raphane es a riuer þat es called Sabatory for on þe seterday it rynnez fast and all þe woke elles it standes stiH and rynnez noȝt or elles bot fairely. Betwene þe forsaid hilles 20
also es anoper water þat on nyghtes fresez hard and on days es na frost sene þeron. And as men comez agayne fra pase hilles es a hiH hier þan any of þe oper and pai call it þare þe hegh hiH þare es a grete citee and a faire 24
þe whilk es called Tryple In þe whilk er many gude cristen men ȝemand þe same rytes *and* customes þat we vse. Fra þeine men comez by a citee þat es called Beruch whare sayne george slew þe dragoun and it es a gude 28

Tripoli.

Beyrout.

toune *and* a faire casteH *perin* And it es .iij. iournez fra
 pe forsaid citee of Sardenak. At þe ta syde of Beruch
 .xvj. myle to come hiderward es þe citee of Sydon. At
 4 Beruch entres pilgrimes in to þe see þat wiH com to Cipse
 and þai aryfe at þe porte of Surry or of Tyere and so þai Tyre.
 com to Cipse in a lytiH space Or men may com fra þe
 porte of Tyre and com nozt at Cipse and aryfe at sum
 8 hauen of grece and so come to pise partyse as I said
 before.

- 1 I hafe talde 3ow now of þe ways by whilk men gase The longer way.
 ferrest and longest to ierusalem as by babilon *and* [1 fol. 51 b]
- 12 mount synay and many oþer placez whilk 3e herd me teH
 off and also by whilk ways men schaff turne agayne to þe
 land of repromissioun, now wiH I teH 3ow þe rightest
 way and þe schortest to ierusalem. For sum men wiH The shorter way.
- 16 nozt ga þe toþer, sum for þai hafe nozt spending ynogh,
 sum for þai hafe na gude cumpany and sum for þai may
 nozt endure þe lang *travail*, sum for þai drede þam of
 many perils of desertes sum for þai wiH haste þam hame-
- 20 warl desirand to see þare wifes and þare childer or for
 sum oþer resonable cause þat þai hafe to turne sone hame.
 And þerfore I wiH schew how men may passe tittest *and*
 in schortest tyme make paire pilgrimage to ierusalem.
- 24 A man þat comies fra þe landes of þe west he gas thurgh
 fraunce burgoyne and lumbardy and so to venice or geen
 or sum oþer hauen and schippes þare and wendez by see
 to þe Ile of greff þe whilk pertenez to þe Ianuenes, And Corfu.
- 28 seyne he aryuez in grece at porte *Mirrook* or at *Valon* or Valona.
 at *Duras* or at sum oþer hauen of þat cuntree and risteZ Durazzo.
 him þare and byez him vitales and schippeZ agayne and
 sailez to *Cipse* and aryuez þare at *Famagost* *and* comeZ Cyprus.
- 32 nozt at þe Ile of *Rodes*. Famagost es þe chieff hauen
 of *Cipse* And þare he refreschez him and puruays him of
 vitales *and* þan he gase to schippe *and* comeZ na mare on
 land 2if he wiH before he come at porte Iaffe þat es þe Jaffa.
- 36 next hauen to ierusalem for it es bot a day iournee [2 fol. 52 a]

- and a half fra ierusalem *pat* es to say .xxxvj. myle. Fra
 Ramleh. pe porte Iaffe men gase to pe citee of *Rames* þe whilk es
 bot a lytill peine and it es a faire citee and a gude
 and mykiþ folk *perin*. And *withouten pat* citee toward 4
 pe south is a kirk of oure lady whare oure lord schewed
 him tiþ hir in three cloudes þe whilk betakned þe
 trinitee And a lytiþ peine es ane *oper* citee *pat* men
 Lidde. callez *Dispolis* bot it hight sum tyme *Lidda* a faire citee 8
 and a wele inhabited. þare es a kirk of sayne george
 whare he was heuedid. Fra peine men gase to pe castell
 Mountjoy. of Emaus And so to pe mount ioi þare may pilgrimes
 first see to ierusalem At mount ioi liggez Samuel pe 12
 prophete. Fra peine men gase to ierusalem. Beside þir
 ways es pe citee of *Ramatha* and pe mount *Modyn* And
 þeroff was Matathias Iudas Machabeus fader And þare er
 pe graues of pe Machabeez. Bezond Ramatha es pe 16
 Tekoah. towne of Techue wharoff Amos pe prophete was And þare
 es his grafe.
- Another
 route. I hafe talde 3ow before of pe haly placez *pat* er at
 ierusalem and aboute it and þerfore I wiþ speke 20
 namare of þam at þis tyme, Bot I wiþ turne agayne and
 schewe 3ow *oper* ways a man may passe mare by land
 and namely for þaim *pat* may nozt suffer þe sauour of þe
 see bot es leuer to ga by land if aþ it be þe mare payne. 24
 Fra a man be entred in to þe see he schaff passe tiþ ane
 of þe hauens of lumbardey For þare þare es pe best making
 [1 fol. 52 b] of purueaunce ¹of vitailles or he may passe to Ieen or
 Venice or sum *oper* And he saþ passe by see into grece 28
 to pe porte Mirrok or to Valon or to Duras or sum *oper*
 hauen of *pat* cuntree And fra peine he saþ ga by land to
 Constantinople And he saþ passe pe water *pat* es called
 Arm of St. George. Brace sayne george pe whilk es ane arme of pe see. And 32
 fra peine he saþ by land ga to *Ruffynett* whare a gude
 castell es and a strang And fra peine he saþ ga to
 Sinope. *Pulueral* and seyne to pe castell of Synople and fra peine

to *Capadoce* *pat* es a grete cuntree whare er many grete
 hilles And he saß ga thurgh *Turky* to þe porte of
Chiutok and to þe citee of Nyke whilk es bot .vij. myle <sup>Civitot,
Nicaa.</sup>
 4 þeine. þat citee wanne þe Turkes fra þe emperour of
 Constantinople and it es a faire citee and wele walled on
 þe ta syde And on þe toper syde es a grete lake and a
 grete riuier þe whilk es called Lay. Fra þeine men gase
 8 by þe hilles of Nairmont and by þe vales of Mailbrins
 and straite felles And by þe toune of *Ormanx* or by þe
 townes þat er on *Riclay and Scanton* þe whilk er grete <sup>Heraclæa,
Iconium.</sup>
 waters and noble And so to Antioche þe lesse whilk es
 12 sett on þe ryuer of Riclay and þare aboutes er many gude
 hilles and faire and many faire wodes and grete plentee
 of wylde bestes forto hunt at.

16 **A** Nd he þat wiß ga anoper way he schaff ga by þe
 playnes of Romany costayand þe romayn see.
 On þat coste es a faire casteß þat men callez Florach and
 it es right a strang place And vppermare among þe
 mountaynes es a faire citee þat es called Toursout ¹ and ^{Tarsus.}
 20 þe citee of *Longemaath* and þe citee of *Assere* and þe cite ^[1 fol. 53 a]
 of *Marmistre*. And when a man es passed pase moun- ^{Mopsuestia.}
 taynes and pase felles he gase by þe citee of *Marioch* ^{Chalchidia}
 and by Artoise whare es a grete brigg apon þe riuier of
 24 *ferne* þat es called *Farfaz* and it es a grete riuier berand <sup>Pharpar
or Orontes.</sup>
 schippes and it rynnes riß fast oute of þe mountaines to
 þe cite of *Damasc* And besyde þe citee of *Damasc* es
 anoper grete riuier þat comes fra þe hilles of liban whilk
 28 men callez *Abbana*. At þe passing of þis riuier saynt ^{Abana.}
 Eustace þat sum tyme was called Placidus lost his wyf
 and his twa childer. þis riuier rynnes thurgh þe playne
 of Archades and so to þe reed see. Fra þeine men gase
 32 to þe cite of *Phenice* whare er hate welles and hate bathez
 And þan men gase to þe cite of *Ferne* and betwene
 Phenice and Ferne er .x. myle. And þare er many faire
 woddes. And þan men comez til *Anthioche* whilk es Antioch.

- .x. myle peine And it es a faire citee and wele walled
 aboute *with* many faire toures And it es a grete cite bot
 it was sum tyme gretter pan it esu owe For it was sum
 tyme twa myle on lenth and on brede oper half myle 4
 And thurgh þe myddes of *pat* citee ranne þe water of
 Farphar and a grete brigg ower it and þare ware sum
 tyme in þe walles aboute pis citee .ccc. and fyfty toures
 and at ilk a piler of þe brigg was a toure. þis es þe 8
 cheeffe cite of þe kyngdom of Surry And ten myle fra pis
 cite es þe porte of *Saynt Symeon* and þare gase þe water
 off Farphar in to þe see. Fra Antioche men gase to a
 cite *pat* es called *Lacuth* and pan to *Gebel* and pan to 12
Tortouse and þare nere es þe land of *Channel* ¹ and þare
 es a strang casteH *pat* es called Maubek. Fra tortouse
 passez men to Tryple by see or elles by land thurgh þe
 strayt of mountaynes and felles and þare es a citee *pat* es 16
 called *Gibilet*. Fra Triple gase men til *Acres* And fra
 þeine er twa ways to ierusalem þe tane on þe left half
 and þe toper on þe riȝt half. By þe left way men gase
 by *damasc* and by þe flum Iordan, By þe riȝt way men 20
 gase by *Maryn* and by þe land of *Flagramy*. And nere
 þe mountaynes vnto þe cite of *Cayphas* *pat* sum men
 callez þe casteH of Pilgrimes And fra þeine to ierusalem
 er .iiij. day iournez In þe whilk men schaH ga thurgh 24
Cesarea Philippi and so to *Iaffe* and *Rames* and þe
 casteH of *Emaus* and so to ierusalem. Now hafe I talde
 30w sum ways by land and by water *pat* men may ga by
 to þe haly land after þe cuntreez *pat* þay com fra neuer- 28
 peles pai com aH til ane ende.
- Yt es þare anoþer way to ierusalem aH by land and
 passe noȝt þe see fra fraunce or flaundres bot *pat*
 way es fuH lang and perlious and of grete trauaile and 32
 perfore few gase *pat* way. He *pat* schaH ga *pat* way he
 schaH ga thurgh *Almayne* and *Pruyss* and so to *Tartary*.
 pis tartary es halden of þe grete Caan of Cathay of

Laodicea.

Tortosa.

[¹ fol. 53 b]

Tripoli.

Haifa.

Cesarea.

The land
journey.Prussia,
Tartary.

wham I think to speke efterward. þis es a full ih land
and sandy *and* lytill fruyt berand For þare growes na
corne ne wyne ne beenes ne peese ne nanoper fruyt
4 conable to man forto liffe *with*, Bot þare er bestez *in*
grete plentee And þerfore þai ete bot flesch *withouten*
breed *and* soupez þe broo And þai drink mylke of all
maner of bestez.

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